

# **MANUAL OF PĀLI GRAMMAR (I)**

**Basic Pāli Reader of Nouns**

**Book B**

by

**A.Thitzana**

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**A. Thitzana**



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BASIC PĀLI READER OF NOUNS

## MASCULINE GENDER NOUNS PĀLI READER

### PRELIMINARY NOTES

For easy understanding of sentences,

- (1) All **example words are shown in a larger font size** to highlight them.
- (2) Sentences are **translated word for word first** to individualize the literal meaning of each word based on the order of their position.
- (3) Then, a **clearer smooth translation of the whole sentence is shown alongside**.
- (4) **In some cases** such as the instrumental, ablative and locative singular cases etc., there are more **than one applicable example word-forms shown together in the sentence**. It should be noted that **in actual sentence writing, only one word-form can be used**.
- (5) In the sentence of some nouns, **there are words shown intentionally underlined**. The purpose of having those words underlined is to show the students some basic **rule of syntax**  
in their initial phase of Pāli sentence study. Those underlined words are the companion pair of the noun in the relevant lesson serving as either **modifier or modified**. The modifier is called *visesana* which means modifier, adjective. The modified, the companion word of adjective is known as *visesya* or *visesitappa* which means the modified. Both modifier and modified words are required to be (1) in the same gender, (2) in the same case (3) in the same number as a rule even though there are some exceptions to this rule.

### Pāli Verbs

#### Basic Brief Facts regarding Pāli verbs:

Here is how an ākhyāta Pāli verb is structured: root+affix+verb-ending

Exception: Some structurally simple verbs do not have affixes in them.

**Example:** gacchati (he) goes.

the **break-down of this verb:** gamu+a+ti [**m** changed to **cch**].

### Prefixes

Sometimes, a verb may be prefixed with various kinds of prefixes such as **pa**, **pati** and **ā** etc. Please refer to twenty prefixes known as upasagga-particles shown in Sutta 221, Kaccāyana Pāli Grammar, English Translation. See the prefixed verb examples below. Prefixes **ā**, **vi**, **pati** are shown underlined.

#### Prefixed verb examples:

āgacchati-(he) comes. **Word break-down:** ā \ gaccha+ti

viharati-(he) lives. **Word break-down:** vi \ hara+ti

Sometimes, it may be prefixed with **two** or more prefixes.

**Example:** paccāgacchati-(He) comes back.

**Word-break-down:** pati+ā\gaccha+ti. (**ti** of pati changed into **c** per rule 19 and one extra **c** is added per rule 28).

### Nipāta-prefixes

Sometimes, a verb may be prefixed with a few nipāta-particles such as sacchi-being a witness, pātu-vividly. Examples:

Sacchikaroti-(He) attains, witnesses. [sacchi√ kara+o+ti]

Pātubhavati-(It) appears vividly. [pātu√ bhū+a+ti]

### **Basic Rule of Sentence writing**

There should be two kinds of corresponding harmony in a sentence. They are:

- (1) Harmony Between the Modifier word and the modified word.
- (2) Harmony Between the Subject and verb.

### **The Modifier and the modified**

(a) The modifier is a word which modifies the nature, quality or characteristic or the amount of a noun such as pretty, good, stupid, wise, two etc. This modifier is known as *visesana* in Pāli, termed as adjective in English. [vi-specially√ sesa-to remain distinguished+yu-suffix which changed to **ana**. *Visesana* means something which distinguishes]

(b) The modified is the word which has the quality and characteristics as indicated by its modifier word. It is known in Pāli as *visesya* or *visesitabba*. [1-vi√ sesa+nya, n is erased as a rule, 2-vi√ sesa+i+tabba, both are kita-nouns. *Visesya* & *visesitabba* means something being made distinguished].

### **Basic Rule of Pāli Syntax**

Both modifier and modified words, as a basic rule of syntax, are required to have:

- (a) the same gender (b) the same noun-case (c) the same numbers to each other.

This may seem a bit challenging for a beginner. But it is quite easy to follow this rule and apply it in the actual sentence writing. If a student can read and understand all the sample sentences shown in this reader with keen interest and persistent effort, both modifier and modified words and the way they are positioned in a sentence are clearly noticeable and easy to understand because necessary clarification is provided in each lesson. The practical immersion into the sentences will help the students learn this rule effortlessly. There is no need to be confused about this basic rule of syntax. It is not such a complex matter because practically going through the sentences of this reader will clarify this rule.

### **Subject or Three persons**

In Pāli, the subject is called *purisa* which means person. Like in English, Pāli has three persons. Three persons, as a rule of syntax, are required to be paired together with its relevant verbs as shown in the table. Thus, there will be a corresponding harmony between the subject and its verb.

Here is how to pair each person with applicable verb-ending:

- (1) First person singular is to be paired with first person singular verb-ending.

First person plural is to be paired with first person plural verb-ending.

- (2) Second person singular is to be paired with second person singular verb-ending.

Second person plural is to be paired with second person plural verb-ending.

- (3) Third person singular is to be paired with third person singular verb-ending.

Third person plural is to be paired with third person plural verb-ending.

Therefore, it is quite necessary to know the relevant match of persons and its applicable verb-endings repeatedly.

Below is a brief explanation of three persons.

**(1) First Person**

**aham-I, mayam-we**

**(2) Second Person**

**tvam-you, Tumhe-you (plural)**

**(3) Third person**

**So**-that person, i.e. he, **Te**-those persons, i.e. they.

**Sā**-that lady, i.e. she, **Tā, tāyo**-those ladies, i.e. they.

**Buddho**-Buddha, **Buddhā**-Buddhas, **Puriso**, **Naro**, **Manusso**-man, **Purisā**, **Narā**,  
**Manussā**-men, **Rukko**-tree, **Rukkhā**-trees, **Cittam**-mind, **Cittāni**-many minds.

**Note:** Anything and anyone, excluding the first and second persons, is classified as the third person regardless of being animate or inanimate because it is something we used to refer to in everyday spoken language and written literature. So, the list of third person is endless.

### Verbs

There are eight modes and eight verb-endings as explained in the Pāli Grammar.

In this Pāli reader, only **four easy modes** and their **verb-endings are shown** in the sentences of this book to make it simple and easy to learn for most beginners. There are also other types of verbs known as *kita*-verbs used in wider areas of Pāli texts. But it is not yet necessary to learn them at this beginning stage of learning. In addition to four easy modes, there may be a few past tense-mode verbs (such as *ajjattanī*) used in the sentences of this reader. Clear explanations of sentences and words are provided to make the study of Pāli smooth and easy for beginners.

Here are four modes and verb-endings:

**(1) Present Mode called vattamāna** (used to express an action or as a simple statement of an event in the present tense mode).

There are **six verb-endings** in this present mode. They are: **ti, anti, si, tha, mi** and **ma**.

**Sample Verbs:** gacchati, gacchanti, gacchasi, gacchatha, gacchāmi, gacchāma.

**(2) Pañcamī Mode** (used to express request, command, praying and wishes, no specific time)  
There are **six verb-endings** in this present mode. They are: **tu, antu, hi, tha, mi** and **ma**.

**Sample Verbs:** gacchatu, gacchantu, gacchāhi, gacchatha, gacchāmi, gacchāma.

**(3) Sattamī Mode** (used to express permission, thinking, possibility, obligation and hypothetical scenario).

There are **six verb-endings** in this mode. They are: **eyya, eyyūm, eyyāsi, eyyātha, eyyāmi** and **eyyāma**.

**Sample Verbs:** gaccheyya, gaccheyyūm, gaccheyyāsi, gaccheyyātha, gaccheyyāmi, gaccheyyāma.

**(4) Future Mode called Bhavissanti** (used to express future and would-be condition).

There are **six verb-endings** in this mode. They are: **ssati, ssanti, ssasi, ssatha, ssāmi** and **ssāma**.

**Sample Verbs:** gacchissati, gacchissanti, gacchissasi, gacchissatha, gacchissāmi, gacchissāma.

**Note:** There is an inserted **i** in front of all these future-mode verb-ending applicable through rule 516.

**Here is a sample method on how to pair six verb-endings with three persons:**

- (1) **Third person singular**> **ti**. third person plural> **anti** (Usually, **a** is erased in most cases).
- (2) **Second person singular**> **si**. second person plural> **tha**
- (3) **First person singular**> **mi**. first person plural> **ma** (Usually **mi** and **ma** are preceded by **ā**).

**Note:** See the accompanying table to understand pairing of the remaining modes. Also refer to Kaccāyana Pāli Grammar, English translation for a more detailed information regarding ākhyāta-verbs. Now, see this simplified table to have a clear picture of how the relevant persons and their applicable verb-endings are to be properly and correctly used together in a sentence according to each specific mode. Being able to pair three persons with their relevant verb-endings will help a student understand Pāli sentences quite easily.

### Persons & their relevant verb-endings

<b>Mode</b>	<b>Third Person</b>		<b>Second Person</b>		<b>First Person</b>	
	Singular	Plural	singular	plural	singular	Plural
<b>Vattamāma</b> (Statement of an event in the present)	<b>ti</b>	<b>anti</b> (a is sometimes erased)	<b>si</b>	<b>tha</b>	<b>mi</b> (preceded by ā)	<b>ma</b> (preceded by ā)
<b>Pañcamī</b> (Prayer, wish, request command)	<b>tu</b>	<b>antu</b> (a is sometimes erased)	<b>hi</b> (preceded by ā sometimes)	<b>tha</b>	<b>mi</b> (preceded by ā)	<b>ma</b> (preceded by ā)
<b>Sattamī</b> (potential)	<b>eyya</b>	<b>eyyum</b>	<b>eyyāsi</b>	<b>eyyātha</b>	<b>eyyāmi</b>	<b>eyyāma</b>
<b>Bhavissanti</b> (future)	<b>ssati</b> (i+ssati) (Mostly preceded by i)	<b>ssanti</b> (i+ssanti)	<b>ssasi</b> (i+ssasi)	<b>ssatha</b> (i+ssatha)	<b>ssāmi</b> (i+ssāmi)	<b>ssāma</b> (i+ssāma)

**Note:** As all sattamī mode verb-endings have vowel-initial e, the last consonant of the root must be merged to that vowel. E.g., Kareyya [kar+eyya], Kareyyum [kar+eyyum] etc.

## Lesson (1)

### MASCULINE GENDER NOUNS

**Pumliṅga, Akāranta sadda**

Masculine Gender,

a-ending nouns, Type (I)

Purisa-group Reader

### Purisa-man

Literal translation, abbreviated LT and smoothed-out translation are shown alongside where necessary. In literal translation, some English translation may be against the normal style of English because some unnecessary preposition such as "to, with, for, from, of, in, or at" are included. Please note that this unconventional translation is intentionally done to highlight the case-ending of each word being translated.

**Read the following sentences.**

(ns) Puriso gāmāni gacchati. [gamu-to go+ti]

[LT] Man, to village, goes. **i.e.** Man goes to village.

(np) Purisā gāmāni gacchanti.

[LT] Men, to village, go. **i.e.** Men go to village.

(vs) Bho Purisa, Bho Purisā tvam gāmāni āgacchāhi! [ $\bar{a}\sqrt{\text{gamu}}+\text{hi}$ , pañcamī mode]

[LT] Oh Man! you (singular), to village, come. **i.e.** Come to village man!

(vp) Bhonto Purisā, tummhe gāmāni paccāgacchatha! [pati,  $\bar{a}\sqrt{\text{gamu}}+\text{tha}$ , pañcamī mode]

[LT] Oh Men! you (plural), to village, come back. **i.e.** Come back to village you men!

**Note:** **hi** and **tha** are command, pañcamī-mode, second person singular and plural verb-endings.

paccāgacchatha=come back, pati-back  $\sqrt{\bar{a}}$ -toward  $\sqrt{\text{gamu}}+\text{tha}$ . **ti** of **pati** changed to **c** per 19 and augmented per 28>paccāgacchati.

(as) Buddho Purisāni dhammarāni deseti.

[LT] Buddha, to man, to dharma, preaches. **i.e.** Buddha preaches Dharma to man.

**Note:** deseti=preaches, teaches, disa-to utter+ne+ti. **i** of disa changed to **e**, **n** of ne erased>deseti.

(ap) Buddho Purise dhammarāni deseti.

[LT] Buddha, to men, to dharma, preaches. **i.e.** Buddha preaches Dharma to men.

(is) Purisena saddhiṁ bhikkhu dhammarāni katheti.

[LT] With man, together, monk, to dharma, talks. **i.e.** Monk talks dharma together with man.

**Note:** (1) katheti=katha-to say+ne+ti, (2) saddhiṁ-together, a nipāta-particle.

(ip) Purisehi, Purisebhi saddhiṁ bhikkhu dhammarāni katheti.

[LT] With men, together, monk, to dharma, talks. **i.e.** Monk talks dharma together with men.

(ds) Purisassa, \*Purisāya bhikkhu dhammarāni deseti.

[LT] For man, the monk, to dharma, teaches. **i.e.** Monk teaches dharma for the man.

(dp) Purisānam bhikkhu dhammarāni deseti.

[LT] For men, the monk, to dharma, teaches. **i.e.** Monk teaches dharma for the men.

(abs) Purisasmā, Purisamhā, Purisā bhikkhu piṇḍapātām labhati. [labha-to get+a+ti]  
 [LT] From man, monk, to food, gets. **i.e.** Monk gets food from the man.

(abp) Purisehi, Purisebhi bhikkhū piṇḍapātām labhanti.  
 [LT] From men, monks, to food, get. **i.e.** Monks get food from the men.

(gs) Purisassa dhanam añño naro icchati.[isu-to wish+ti, final s of the root changed **ech**]  
 [LT] Of man, to wealth, other, man, wants. **i.e.** The other man wants the wealth of man.

(gp) Purisānam dhanam añño naro icchati.  
 [LT] Of men, to wealth, other, man, wants. **i.e.** The other man wants the wealth of men.

(ls) Purisasmim, Purisamhi, Purise buddho anukampati.[anu√ kapi-to shake+a+ti]  
 [LT] In man, Buddha, sympathizes. **i.e.** Buddha sympathizes with the man.

(lp) Purisesu buddho anukampati.  
 [LT] In men, Buddha, sympathizes. **i.e.** Buddha sympathizes with men.

### Word-building Exercise

Please try to build similar nouns in various cases using these words chosen from the verse:

Buddha, Dhamma, Nara, Gāma, Gonā, and vihāra-temple, building, (not shown in the verse).  
 By practicing the declension of these words in each case, one can gradually develop word-building skills.

\*\*\*\*\*

Now, here are some more sentences using frequently found words of masculine gender nouns.

**Words:** Buddho, sammāsambuddho, dhammo

### Reading Exercise:

(ns) Amhākari bodhisatto anuttaram sammāsambodhim abhisambujhitivā buddho hoti.  
 [LT] Our, buddha-to-be, to unmatched, to the perfect knowledge of enlightenment, having specially known, enlightened one, becomes. [Anuttaram is modifier of sammāsambodhirī].  
**i.e.** Our bodhisatta becomes Buddha after having specially known the unmatched perfect knowledge of enlightenment (anuttara sammāsambodhi).

(np) Sammāsambuddhā lokassa hitāya sukhāya uppajjanti.  
 [LT] Perfectly enlightened Buddhas, of the world, for the wellbeing, for happiness, arise.  
**i.e.** Perfectly enlightened Buddhas arise for the wellbeing and happiness of the world.

**Note:** (1) bodhisatto=Buddha-to-be, an aspirant of Buddhahood, a term referred to our Buddha before He becomes a Buddha, a purisa-group noun. (2) sammāsambodhim=the perfect knowledge of enlightenment. sammā-truthfully\sam-self\ budha-to know+i+si, a kita-noun of ratti-group. (3) abhisambujhitivā=having specially known, abhi\sam-well\budha+ya+i+tvā. (4) sammāsambuddhā=perfectly enlightened ones by one's own intuitive wisdom. **sammā** is a nipāta-particle which means truthfully. **sam** is a prefix, upasagga-particle which means here by oneself. [sammā\sam\budha+ta+yo]. m of sam changed to m per rule 31.

(vs) Bho Buddha, Bho Buddhā tvaṁ sattānam dhammām desetu! [disa+ñe+tu, pañcamī mode]  
 [LT] Oh Buddha! you (singular), for beings, to dhamma, teach.  
**i.e.** Oh Buddha! teach dhamma for beings.

(vp) Bhonto Buddhā, tummhe dhammarāñ desetha! [desa+ne+tha, pañcamī mode]  
 [LT] Oh Buddhas! you (plural), to dhamma, teach. **i.e.** Oh Buddhas, teach dhamma!

(as) Puriso Buddhamāñ dhammānudhammapatipattiyā pūjeti.  
 [LT] Man, to Buddha, by the practice of following dhamma, honors.  
**i.e.** Man honors Buddha by the practice of following dhamma.

(ap) Purisā Buddhe dhammānudhammapatipattiyā pūjenti.  
 [LT] Men, to Buddhas, by the practice of following dhamma, honor. **i.e.** Men honor Buddhas by the practice of following Dhamma.

**Note:** (1) dhammānudhammapatipattiyā=by the practice of following dhamma, a term referred to the practical application of Buddha's noble teachings. dhamma-to dhamma+anudhamma-following dhamma accordingly+ patipatti-practice, pati√ pada+ti+nā, a ratti-group compound-noun. (2) pūjeti=honors, pūja-to honor+ne+ti.

(is) Buddhena saddhiṁ bhikkhu dhammarāñ carati.  
 [LT] With Buddha, together, monk, to dhamma, practices.  
**i.e.** Monk practices dhamma together with Buddha. [carati=practices. cara-to practice+a+ti].

(ip) Buddhehi, Buddhebhi saddhiṁ bhikkhū dhammarāñ caranti.  
 [LT] With Buddha, together, monks, to dhamma, practice.  
**i.e.** Monks practice dhamma together with Buddha.

(ds-a) Puriso Buddhassa dānāriñ deti. [dānāriñ=act of giving, dā-to give+yu+am]  
 [LT] Man, for Buddha, to alms, offers. **i.e.** Man offers alms for Buddha.

(ds-b) Namo Buddhassa. Namo dhammassa. Namo Saṅghassa.  
 [LT] (I) bow for (to) Buddha, (I) bow for (to) Dhamma, (I) bow for (to) saṅgha,

**Note:** This is a brief form of paying respect to triple gem using the word namo=which means to bend oneself in an act of religious piety and devotion.

In case an ākhyāta-verb **namati**="to bow" is used, the object words must be in accusative-case. Case-endings are shown underlined.

Examples: Aharāñ buddhāñ namāmi. aharāñ dhammarāñ namāmi. aharāñ saṅghāñ namāmi.

(dp) Puriso Buddhāñ dānāriñ deti.  
 [LT] Man, for Buddhas, to alms, offers. **i.e.** Man offers alms for Buddhas.

(abs) Buddhasmā, Buddhamhā, Buddhā puriso ovādāriñ labhati.  
 [LT] From Buddha, man, to instruction, gets. **i.e.** Man gets instruction from Buddha.

(abp) Buddhehi, Buddhebhi dhammarāñ sutvā manussā somanassāriñ labhanti.  
 [LT] From Buddhas, to dhamma, having heard, men, to joy, get.  
**i.e.** Men get joy after having heard dhamma from Buddhas.

**Note:** (1) sutvā=having heard. su-to hear+tvā=having, a Kita gerund-verb. (2) somanassāriñ=joy, sumana+nya+ariñ, a taddhita-noun, See sutta 360.

(gs) Buddhassa bhagavato dhammarāñ narā ca devā ca sunanti. [su-to listen+ṇā+anti]  
 [LT] Of Buddha, of glorious, to dhamma, men, also, deities, also, listen.

**i.e.** Men as well as deities listen to the glorious Buddha's dhamma (teaching).

**Note:** bhagavato is modifier of Buddhassa.

(gp) **Buddhānam sīlasamādhipaññāyo ca jhānābhiññāsamāpattiyo ca mahantā honti.**  
 [LT] Of Buddha, moral virtue, concentration, wisdom, also, pure mental states, psychic powers, the ability to enter into various pure mental states, also, great, are.  
**i.e.** The moral virtue, concentration, wisdom, and pure mental states, psychic powers, the ability to enter into and remain in various pure mental states of Buddha are great.

**Note:** (1) *sīlasamādhipaññāyo*, *sīla*=moral virtue. *samādhi*=concentration+*paññā*=wisdom+*yo*, a compound noun. (2) *jhāna*=deep, pure, mental absorption states, *abhiññā*=six psychic capacities, *samāpatti*=being entered into eight kinds of pure and calm mental states for a certain duration of time+*yo*, a compound noun.

(ls) **Buddhasmim, Buddhamhi, Buddhe bahū sattā upāsanti.** [upa√ āsa-to get near+a+anti]  
 [LT] In Buddha, many, beings, closely devote. **i.e.** Many beings closely devote at (to) Buddha.

(lp) **Buddhesu devamanussā pasīdanti.**  
 [LT] In Buddhas, deities and men, admire. **i.e.** Deities and men admire at Buddhas.

**Note:** *pasīdanti*=admire, *pa*√ *sada*-to immerse+a+anti. **sada** changed to **sīda** per rule 609.

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### Attha (Multi-use word)

(Masculine & neuter, Dual-gender, a-ending noun)

Note different meanings of the word **attha** in these sentences.

(ns) (a) **Ayam imassa padassa attho.** [pada-word, imassa is modifier of padassa]  
 [LT] This, of this, of word, is meaning. **i.e.** This is the meaning of this word.

(b) **Dhanena me na attho.** [attha-wish]  
 [LT] With wealth, my, not, wish. i.e. There is not my wish with wealth, I do not wish wealth.

(c) **Dhammena me attho.**  
 [LT] With dharma, my, wish. i.e. There is my wish with dharma, I wish dharma.

**Note:** This expression of wish by using **attha** requires instrumental case in its object of desire shown underlined.

(np) **Ime imesam padānam Atthā.** [attha-meaning]  
 [LT] These, of these, of words, (are) meanings. i.e. These are the meaning of these words.

(as) **Buddho paresam Atthām jānāti, carati ca.** [attha-wellbeing, interest, matter]  
 [LT] Buddha, of others, to well-being, knows, does, also. **i.e.** Buddha knows the wellbeing of others and works (for) it also.

(ap) **Buddhā paresam Atthe jānanti, caranti ca.**  
 [LT] Buddhas, of others, to well-being, know, do, also. **i.e.** Buddhas knows wellbeing of others and carry it out (for it) also.

**Note:** It is a custom in Pāli to use plural as a way of respect for persons of respect such as Buddha, senior teachers, parents etc., even though the actual word is a singular noun. See the word "Buddhā" here as an example.

(is) Pañđito attano attham paresam Atthena na hāpeti. [hāpeti-cause to fail, hā-to fail+ñāpe+ti] [LT] The wise, of oneself, to wellbeing, of others, with wellbeing, not, fails. i.e. The wise do not let one's wellbeing fail with others wellbeing. (The wise care about other's wellbeing while they care about their wellbeing too. It also means that while the wise minds important things of others, he does not ignore his own important matters too).

(ip) Pañđito attano attham paresam Atthehi, Atthebhi na hāpeti.

[LT] The wise, of oneself, to wellbeing, of others, with wellbeing, not, fail. i.e. The wise do not let one's wellbeing fail with others' wellbeing.

(ds) (a) Pañđito attano ca paresam ca Atthassa kārako hoti.

[LT] The wise, of oneself, also, of others, also, wellbeing, doer, is. **i.e.** The wise is doer of one's wellbeing and others wellbeing as well.

**Note:** kārako=doer, kara+ñvu+si. ñvu changed to aka per rule 622>kar+aka. Initial a of kar turned to vuddhi ā>kāraka. si changed to o>kārako.

(b) Buddho sattānam \*Atthāya loke uppajjati. [upajjati-arises, u√pada-to be+ya+ti]

[LT] Buddha, of living beings, for the benefit of, in the world, arises. **i.e.** Buddha arises in the world for the benefit of living beings.

(dp) Pañđito attano ca paresañca Atthānam kārako hoti.

[LT] The wise, of oneself, also, of others, also, to matters of wellbeing, doer, is. **i.e.** The wise is doer of one's wellbeing and others wellbeing as well. [paresañca=paresam+ca]

(abs) Pañđito Atthasmā, Atthamhā, Atthā na hāyati. [hāyati-fails, decreases, hā+ya+ti]

[LT] The wise, from wellbeing, not, fails. **i.e.** The wise man does not fail from (the matter of) wellbeing.

(abp) Bālā manussā Atthehi, Atthebhi hāyanti. [Bālā>manussā]

[LT] The stupid, men, from (matters of) wellbeing, fail. **i.e.** The stupid men fail from (the matters of) wellbeing.

(gs) Imassa Atthassa vasena idam byañjanam patirūpam. [patirūpam=suitable-adj, noun]

[LT] Of this, of meaning, by power of, this, word, suitable. **i.e.** This word is suitable by means of this meaning.

(gp) Imesam Atthānam vasena imāni byañjanāni patirūpāni.

[LT] Of these, of meanings, by power of, these, words, suitable. **i.e.** These words are suitable by means of these meanings. **Note:** byañjana is of neuter gender. so, its correlative patirūpa must be in neuter.

(ls) Yasmim kasmiñci Atthasmin, Atthamhi, Atthe, narā sahāyam icchanti.

[LT] In whatever, in matter, men, to best friend, want. **i.e.** Men want the best friend (in times of whatever) matter (so that they can get help).

**Note:** (1) yasmim kasmiñci=in any matter, in any case, kasmiñci=kasmiñ+ci. (2) sahāyam=friend, saha=together+aya=being+am. sahāya-friend who is together in times of both joy and suffering.

(lp) Atthesu jātesu sahāyā bahupakārā honti. [honti-are, hū-to be+anti, ū changed to o, a erased]

[LT] When matters, when arisen, best friends, of much help, are. i.e. best friends are of much help in times of the arisen (emerging important) matters.

**Note:** bahu-much+upakārā-help, a bahubbīhi-compound-noun. This sentence is called **lakkhaṇavākyā**, a marker sentence, where the subject is in locative-case and the marker-verb is a past-participle verb.

### Usage of Dative-singular-case derivative "āya"

Rules regarding the use of **āya**-feature:

This feature is applicable after a-ending masculine or neuter gender nouns such as:

- (a) plain or quality-descriptive nouns such as hita-wellbeing, sukha-happiness, dukkha-suffering etc,
  - (b) kita-nouns structured with root such as nibbāna-supreme peace, anukampa-compassion, pahāna-
- act of removing, upasampadā-act of fulfilling.

#### Plain nouns in āya-feature examples:

Read the following sentences:

Buddho sattānam hitāya, sukhāya loke uppajjati.

Buddha, of beings, for wellbeing, for happiness, in the world, arises. **i.e.** Buddha arises in the world for the wellbeing and happiness of beings.

Puññāni kammāni sattānam sukhāya honti. [honti-are, hū-to be+anti, ū changed to o, a of anti erased]

Meritorious, deeds, of beings, for happiness, are, **i.e.** Meritorious deeds are for the happiness of beings.

Akusalāni kammāni sattānam ahitāya dukkhāya honti.

Unwholesome, deeds, of beings, for ill, for suffering, are, **i.e.** Unwholesome deeds are for the ill and suffering of beings. [ahitāya-ahita-ill+āya-for, dukkhāya-dukkha-suffering+āya-for]

#### Kita-nouns in āya-feature examples:

Buddho nibbānāya sattānam dhammāni deseti. [nibbāna+āya]

Buddha, for nibbāna, of beings, to dhamma, teaches. **i.e.** Buddha teaches dhamma to beings for nibbāna.

Buddho sattānam anukampāya dhammāni deseti. [anukampa-compassionate act+āya]

Buddha, of beings, for compassion, to dhamma, teaches. **i.e.** Buddha teaches beings the dhamma out of compassion.

Bhikkhu akusalānam dhammānam pahānāya vāyamati. [pahāna-eradication+āya]

Monk, of unwholesome, of dhamma, for removing, strives. **i.e.** Monk strives for removing of unwholesome dhamma (sinful things). [vāyamati=vāyama-to strive+a+ti]

Bhikkhu kusalānam dhammānam upasampadāya vāyamati. [upasampada-fulfillment+āya]

Monk, of wholesome, of dhamma, for fulfilling, strives. **i.e.** Monk strives for fulfilling of wholesome dhamma (virtuous things).

#### Combined Usage of attha and āya

Rule regarding the use of **atthāya** [attha+āya]

As the word **atthāya** means "for the benefit of, for", it naturally **requires a beneficiary word**. In this case, **the beneficiary word should end in genitive case** either it be in singular or plural.

Therefore,

(1) there should be a beneficiary noun-word ending in genitive case either in singular or plural

preceding **atthāya**

(2) then it must be accompanied by the word **atthāya**.

**Structural formula:** noun in genitive case+atthāya (2)

Read the following sample sentences:

(1) Puriso samaṇassa atthāya vihāram deti. [deti-gives, dā-to give+ti. ā of the root changed to e]  
[LT] Man, of monk, for, to dwelling, offers. **i.e.** Man offers dwelling for the monk.

(2) Narā manussassa atthāya udakam denti. [deti-give, dā+anti]  
[LT] Men, of man, for, to water, offer. **i.e.** Men offer water for the man.

(3) Buddho bhikkhūnam atthāya sikkhāpadam paññapeti. [paññapeti-sets up, pa<sup>v</sup>ñā+ñāpe+ti]  
[LT] Buddha, of monk, for, to rule, set up. **i.e.** Buddha sets up the rule for the monks.

(4) Buddho devamanussānam atthāya dhammāni deseti.  
[LT] Buddha, of deities and men, for, to dhamma, teaches. **i.e.** Buddha teaches dhamma for deities and men.

(5) Puriso bahūnam atthāya maggarāni karo. [karoti-does, kara-to do+o+ti]  
[LT] Man, of many, for, to road, makes. **i.e.** Man makes the road for the many.

(6) Rājā janassa atthāya pokkharanīm khanāpeti.  
[LT] King, of people, for, pond, causes to dig (ordered to dig).  
**i.e.** King ordered to dig the pond for people.

**Note:** khanāpeti=causes to dig, khaṇa-to dig+ñāpe+ti. This verb is called a causative verb which means to cause something happen, or to ask or to prompt or to order someone to do something for him. The affix **ñāpe** inside the verb signifies it. **ñ** is erased as a procedure>khanāpeti.

### Usage of "atthāni-for" (the dative-singular-case derivative word)

**Usage rule of this common pattern:** This usage is mostly found after common kita nouns such as samvara-restraint, pahāna-removing, virāga-detachment, nirodha-cessation, pacana-cooking, karaṇa-doing, ñāṇa-knowing, dāna-giving, etc. A beneficiary noun in genitive case is not strictly necessary but may also be included as the word itself signifies the intended result and purpose.

**Structural Formula:** kita-noun+atthāni (2)

Read the following sentences:

(1) Idam bhikkhave brahmacariyam vussati samvarattham, pahānattham, virāgattham, nirodhattham.

[LT] This, monks, to noble practice, practiced, for restraint, for removing, for detachment, for cessation.

i.e. Monks, this noble practice is being practiced for the purpose of restraining, removing (of unwholesome things), for detachment (from defilements), for cessation (of suffering).

(2) Puriso pacanattham tanḍularūpa deti.

[LT] Man, for cooking, to rice, gives. i.e. Man gives the rice for cooking.

(3) Naro pāsādassa karaṇattham rukkham chindai.

[LT] Man, of mansion, for making, to tree, cuts. i.e. Man cuts the tree for making a mansion.

**Note:** chindati=cuts, chida-to cut+a+ti.

(4) Buddho narānam ñāṇattham dhammam deseti.

[LT] Buddha, of men, for knowledge, to dhamma, teaches. i.e. Buddha teaches men dhamma for (the development of) knowledge.

(5) Buddho nibbānattham dhammarūpa deseti.

[LT] Buddha, for nibbāna, to dhamma, teaches. i.e. Buddha teaches dhamma for (leading to) nibbāna.

(6) Manussā dānattham bhikkhūnam cīvaraṇam denti.

[LT] Men, for charity, for monks, to robe, offer. i.e. Men offer robe to monks for charity (as a charity).

**atthika**-wishing of, [attha+ika, a taddhita noun]

(a) Idha devate rukkhassa mūlam mūlatthikā haranti. tacam tacatthikā haranti.

[LT] Here in the world, deity! of tree, to root, those wishing root, take, to bark, those wishing bark, take.

i.e. Deity! (It is natural that) those wishing the root of a tree take the root but those wishing the bark, take the bark in the world.

(b) pattam pattatthikā haranti. pupham puphatthikā haranti. phalam phalatthikā haranti.

[LT] to leave, those wishing leave, take, to flower, those wishing flower, take flower. to fruit, those wishing fruit, take fruit.

i.e. those wishing leaf take the leafs. Those wishing flower take the flowers. Those wishing fruit take the fruits. (There is no point that you should be angry with it).

**Note:** (1) mūlatthikā=those wishing the root. mūla=root+atthikā=those wishing, a compound noun.

(2) tacatthikā=those wishing the bark. taca=bark, skin or upper layer. (3) pattatthikā=those wishing leaf.

patta=leaf. (4) puphatthikā=those wishing the flower. puppha=flower. (5) phalatthikā=those wishing the fruit. phala=fruit. (Dhammadika-sutta, Chakka-nipāta, Aṅguttara-nikāya Pāli texts)

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## Lesson (2)

**Pumliṅga, A-kāranta sadda**  
 Masculine Gender,  
 a-ending Nouns, Type (II)  
**Pumā**-group Reader

### Pumā-man, male

(ns) \*Pumā, Pumo attano gehe viharati.

[LT] Man, of one's own, in house, lives. **i.e.** Man lives in his own house.

**Note:** viharati-lives, vi√ hara-to carry, to bring+a+ti. Due to prefix vi, hara means to live.

(np) Pumā, \*Pumāno, attano gehe viharanti.

[LT] Men, of one's own, in house, live. **i.e.** Men live in their own house.

(as) Pumām, \*Pumānam samaṇo passati. [samaṇa is purisa-group noun]

[LT] To man, monk, sees. **i.e.** The monk sees the man.

**Note:** passati-sees, disa-to see+a+ti. **disa** changed to **passa**.

(ap) Pume, \*Pumāno samaṇā passanti.

[LT] To men, monks, see. **i.e.** The monks see the men.

(is) Pumena, \*Pumunā \*Pumānā saddhim samaṇo gāmam gacchati.

[LT] With man, together, monk, to village, goes. **i.e.** The monk goes to village together with man.

(ip) Pumehi-Pumebhi, \*Pumānehi-Pumānebhi saha samaṇā gacchanti.

[LT] With men, together, monks, go. **i.e.** The monks go together with men.

**Note:** saha, saddhim-together, These two words are nipāta particles without gender.

(ds) Pumassa, \*Pumuno rājā dhanam deti.

[LT] For man, king, to wealth, offers. **i.e.** The king offers wealth for the man.

(dp) Pumānam rājā dhanam deti.

[LT] For men, king, to wealth, offers. **i.e.** The king offers wealth for the men.

(abs) Pumasmā, Pumamhā, Pumā, \*Pumunā, \*Pumānā rājā apagacchati.

[LT] From man, king, departs. **i.e.** The king departs from the man.

**Note:** apagacchati-departs, leaves, apa-away√ gamu-to go+a+ti.

(abp) Pumehi-Pumebhi, \*Pumānehi-Pumānebhi rājā apagacchati.

[LT] From men, king, departs. **i.e.** The king departs from the men.

(gs) Pumassa, \*Pumuno dhanam rājā gaṇhāti.

[LT] Of man, to wealth, king, takes. **i.e.** The king takes the wealth of man.

**Note:** gaṇhāti-takes, gaha-to take+ṇhā+ti, the component consonant **h** of the root was erased per 490.

(gp) Pumānam dhanam rājāno gaṇhanti.

[LT] Of men, to wealth, kings, take. **i.e.** The kings take the wealth of men.

(ls) Pumasmiṁ, Pumamhi, Pume, \*Pumāne rājā piyāyati. [piya+āya+ti]

[LT] In man, king, adores. **i.e.** The king adores the man.

**Note:** piyāyati-adores, piya-love+āya-have+ti. This is a nominal ākhyāta-verb, Re: 435.

(lp) \*Pumānesu, Pumesu, \*Pumāsu rājā piyāyati.

[LT] In men, king, adores. **i.e.** The king adores the men.

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### Yuvā-youth, young

(ns) Yuvā, Yuvāno balavā hoti. [bala-energy+vā-the one who has+si, guṇavā-group noun]

[LT] The young man, energetic, is. **i.e.** The young man is energetic.

(np) Yuvā, Yuvānā balavanto honti.

[LT] The young men, energetic, are. **i.e.** The young men are energetic.

(as) Yuvam, Yuvānam naro oloketi.

[LT] To young man, man, looks at. **i.e.** The man looks at the young man.

**Note:** oloketi-looks at, ava\ loka-to see+ñe+ti, ava changes to o per 50.

(ap) Yuve, Yuvāne narā ollokenti.

[LT] To young men, men, look at. **i.e.** The men look at the young men.

(is) Yuvena-Yuvānena, Yuvānā saddhim naro katheti.

[LT] With young man, together, man, speaks. **i.e.** The man speaks with the young man.

(ip) Yuvehi-Yuvebhi, Yuvānehi-Yuvānebhi saddhim naro katheti.

[LT] With young men, together, man, speaks. **i.e.** The man speaks with the young men.

(ds) Yuvassa, Yuvānassa \*Yuvino naro vattham deti. [vattha-cloth]

[LT] For young man, man, to cloth, gives. **i.e.** The man gives the young man cloth.

(dp) Yuvānam, Yuvānānam naro vattham deti. [vattha, citta-group noun]

[LT] For young men, man, to cloth, gives. **i.e.** The man gives the young men cloth.

(abs) Yuvasmā, Yuvamhā, Yuvā

Yuvānasmā, Yuvānamhā, Yuvānā naro apagacchati.

[LT] From young man, man, leaves. **i.e.** The man leaves from the young man.

(abp) Yuvehi-Yuvebhi, Yuvānehi-Yuvānebhi naro apagacchati.

[LT] From young men, man, leaves. **i.e.** The man leaves from the young men.

(gs) Yuvassa, Yuvānassa \*Yuvino kāyo abhirūpo hoti. [abhirūpo-pretty, adj noun]

[LT] Of young man, body, handsome, is. **i.e.** The body of young man is handsome.

(gp) Yuvānam, Yuvānānam kāyo abhirūpo hoti.

[LT] Of young men, body, attractive, is. **i.e.** The body of young men is attractive.  
**Note:** abhirūpo-handsome, abhi-specially\ rūpa-beautiful form+si, a compound noun.

(ls) Yuvasmim, Yuvamhi, Yuve, Yuvānasmim, Yuvānamhi, Yuvāne naro pasīdati.  
[LT] In young man, man, admires. **i.e.** The man admires in young man.

**Note:** Pasīdati-admires, pa\ sada-to be happy+a+ti, the root **sada** changed to **sīda** per 609.

(lp) Yuvāsu, Yuvānesu narā pasīdanti.

[LT] In young men, men, admire. **i.e.** The men admire in young men.

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### Addhā-time, period of time, journey, path. (a-ending, masculine gender)

(ns) Sattānari bhavo dīgho Addhā iva hoti.

[LT] Of beings, life, long, journey, like, is. **i.e.** The life of beings is like a long journey.

(np) Sattānām bhavā dīghā Addhā, addhāno viya honti.

[LT] Of beings, lives, long, journey, like, are. **i.e.** The lives of beings are like the long journeys.

**Note:** iva, viya means like. They are nipāta particles without gender.

(as) Sattā dīghām Addhānaṁ samśaranti. [sam-repeatedly\sara-to wander+anti]

[LT] Beings, for long, for period, repeatedly wander. **i.e.** Beings repeatedly wander (in various lives) for long period.

(ap) Sattā dīghe Addhāne samśaranti.

[LT] Beings, for long, for periods, repeatedly wander. **i.e.** Beings repeatedly wander (in various lives) for long periods.

**Note:** samśaranti=repeatedly wander. sam-again and again\ sara-to go about+a+anti.

(is) Dīghena Addhunā sattā samśaranti.

[LT] With long, with journey, beings, repeatedly wander. **i.e.** Beings repeatedly wander (in various lives) with long journey (of life).

(ip) Dīghehi Addhānehi-bhi sattā samśaranti.

[LT] With long, with journeys, beings, repeatedly wander. **i.e.** Beings repeatedly wander (in various lives) with long journeys (of life), i.e. in their long journey of life.

(gs) Dīghassa \*Addhuno accayena Buddho uppajjati.

[LT] Of long, of period, by passing, Buddha, arises. **i.e.** Buddha arises after passing of the long period.

(gp) Dīghānam Addhānaṁ accayena kappo vinassati.

[LT] Of long, of periods, by passing, the world, disintegrates. **i.e.** The world disintegrates after passing of long periods.

**Note:** (1) Accayena-at passing. This is instrumental case in locative sense, See sutta 290. (2) vinassati-disintegrates, vi\ nasa-to disappear+a+ti.

(ls) Dīghasmim \*Addhani, addhāne ayam cakkavālo tiṭṭhati.

[LT] In long, in period, this, universe, exists. **i.e.** This universe exists in the long period of time.

**Note:** (1) cakkavālo-universe, planet, cakka-wheel, spherical+vāla-circled, ringed. The planet is so called because it formed like in spherically ringed shape. (2) tiṭṭhati- exists, ṭhā-to stand+a+ti. **ṭhā** changed to **tiṭṭha** per the rule of 468.

(lp) Dīghesu \*Addhāsu addhānesu ayam cakkavālo tiṭṭhati.

[LT] In long, in periods, this, universe, exists. **i.e.** This universe exists (had been in existence) in (since) long periods of time.

Note: Dative, Ablative example sentences are not shown. Underlined words are visesana words.

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### Muddha-head, top, peak.

(ns) Pabbatassa muddhā ucco hoti.

[LT] Of mountain, peak, high, is. **i.e.** The peak of mountain is high. [ucca-high]

(np) Pabbatānam muddhāno uccā honti.

[LT] Of mountain, peaks, high, are. **i.e.** The peaks of mountain are high.

(as) Pabbatassa muddham narā ārohanti. [ārohanti-climb, ā✓ riha-to climb+anti]

[LT] Of mountain, to peak, men, climb. **i.e.** Men climb to the peak of mountain.

(ap) Pabbatassa muddhāno bahū narā ca bhikkhū ca ārohanti. [bahū-many, adj, noun]

[LT] Of mountain, to peaks, many, men, also, monks, also, climb. **i.e.** Many men and monks climb to the peaks of the mountain.

(is) Rukkhassa muddhanā, muddhena pabbatassa muddhā samā.[samā-equal, adj, noun]

[LT] Of tree, with the peak, of mountain, peaks, are equal. **i.e.** The peaks of mountain are equal with the peak of tree (i.e. They are of equal height).

(ip) Rukkhānam muddhehi-bhi, muddhānehi-bhi pabbatassa muddhā na samā.

[LT] Of trees, with the peaks, of mountain, peaks, not, equal. **i.e.** The peaks of mountain are not equal with the peak of trees.

(abs) Pabbatassa muddhā, muddhanā naro kandaram patati. [pata-to fall+ti]

[LT] Of mountain, from the peak, man, to ravine, falls. **i.e.** Man falls down into the ravine from the peak of mountain.

(abp) Pabbatānam muddhehi-bhi, muddhānehi-bhi narā patanti.

[LT] Of mountains, from the peaks, men, fall. **i.e.** Men fall down from the peaks of mountains.

(gs) Pabbatassa muddhassa upari keci rukkhā vadḍhanti.

[LT] Of mountain, of the peak, above, some, trees, grow. **i.e.** Some trees grow above the peak of mountain.

**Note:** (1) keci-some. (2) rukkha-tree (3) vadḍhanti-grow, vadā-to grow+ya+anti

(gp) Pabbatassa muddhānam upari keci rukkhā vadḍhanti.

[LT] Of mountain, of the peaks, above, some, trees, grow. **i.e.** Some trees grow above the peaks of mountain.

(ls) Sāmañerassa muddhani kese bhikkhu khurena chindati.

[LT] Of novice, on the head, to hairs, monk, by small-knife, cuts. **i.e.** The monk cuts (shaves) the hairs on the head of novice by small-knife.

**Note:** (1) sāmañera-novice, purisa-group noun. (2) khura-small-knife.

(lp) Pabbatassa muddhāsu bahū rukkhā vaḍdanti.

[LT] Of mountain, on the peaks, many, trees, grow. **i.e.** Many trees grow on the peaks of mountain.

**Note:** Dative-case example sentences are not shown.

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**Pumliṅga, A-kāranta sadda**  
Masculine gender, a-ending noun  
**Rājā-the king**

(ns) Rājā imam rattham ajjhāvasati.[adhi, āvasa+ti]

[LT] King, to this, to kingdom, reigns. **i.e.** The king reigns this kingdom.

(np) Rājāno \*Rājino Buddham saraṇam gacchanti.

[LT] Kings, to Buddha, to refuge, go. **i.e.** The kings go to the Buddha as refuge (i.e. become disciples).

(vs) Bho Rāja, Rājā! dhammena rajjam kārehi.

[LT] Oh king! with dhamma, to kinghood, do. **i.e.** Do the kinghood justly, **i.e.** Rule the kingdom by means of dhamma (justice and fairness) Oh king!

**Note:** (1) rajja-kinghood, government. (2) kārehi-cause to do, kara+ne+hi, a causative verb. n̄ is erased and the initial vowel of the root lengthened> kāreti.

(vp) Bhavanto Rājāno, \*Rājino! dhammena rajjam kāretha.

[LT] Oh kings!, with dhamma, to kinghood, do. **i.e.** Do the kinghood justly, **i.e.** Rule the kingdom by means of dhamma, Oh kings!

(as) Rājam, Rājānam janō piyāyati.

[LT] To king, people, adores. **i.e.** People adore the king.

(ap) Rājāno, \*Rājino janā piyāyanti.

[LT] To kings, people, adore. **i.e.** People adore the kings.

(is) Rājena, \*Rājinā, \*Raññā saha rājaputtā āgacchanti. [rāja-of king+putta-son, prince]

[LT] With king, together, king's sons (i.e. princes), come. **i.e.** The princes come together with the king.

(ip) Rājehi Rājebhi \*Rājūhi, Rājūbhi saha rājaputtā āgacchanti.

[LT] With kings, together, princes, come. **i.e.** Princes come together with the kings.

(ds) Rājassa, \*Rañño, \*Rājino manussā suṅkam denti. [suṅka-tax, revenue]

[LT] For king, men, to tax, give. **i.e.** Men give tax to the king.

(dp) \*Raññam, \*Rājūnam, Rājānam manussā suíkam denti.

[LT] For kings, men, to tax, give. **i.e.** Men give tax to the kings.

(abs) Rājasmā, Rājamhā, \*Raññā puriso varam labhati. [vara-reward, gift, citta-group noun]

[LT] From king, man, gets, to the reward. **i.e.** Man gets the reward from the king.

(abp) Rājehi-Rājebhi, \*Rājūhi-Rājubhi purisā varam labhanti.

[LT] From kings, men, get, to the reward. **i.e.** Men get the reward from the kings.

(gs) Rājassa, \*Rañño, \*Rājino nimantanaṁ buddho sampaticchati.

[LT] Of king, to invitation, Buddha, accepts. **i.e.** Buddha accepts the invitation of the king.

**Note:** (1) nimantanaṁ-invitation, ni√ manta+yu+aṁ (2) sampaticchati-accepts, sam, pati√ isu-to wish+a+ti

(gp) \*Raññam, \*Rājūnam, Rājānam santike mahāmaccā sannipatanti.

[LT] Of kings, near, chief ministers, meet. **i.e.** Chief ministers hold a meeting near the king.

**Note:** (1) santike-near, in the presence, (2) mahāmaccā-chief ministers, mahā-chief+amacca-friend+yo (3) sannipatanti-congregate, sam, ni√ pata-to fall, to come+anti.

(ls) Rājasmiṁ, Rājamhi, \*Raññe, \*Rājini āṇā ca senā ca atthi.

[LT] In king, authority, also, army, also, has. **i.e.** The king has authority and army as well.

**Note:** (1) āṇā-authority, (2) senā-army. These two words belong to kaññā-group nouns. (3) atthi-is, asa-to be+ti.

(lp) \*Rājūsu, Rājesu janā apacāyanti. [apa√ci-to respect+anti].

[LT] In kings, people, respect. **i.e.** People respect the kings.

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**Brahmā-(a) Holy God in the heaven (n). (b) holy, noble (adj)**  
 (Masculine gender, a-ending noun)

(ns) Brahmā buddham vanditum brahmalokato āgacchatī.

[LT] Brahmā, to Buddha, to bow, from Brahma-world, comes. **i.e.** The Brahmā comes from the brahma-world in order to bow (pay respect) to Buddha.

**Note:** (1) vanditum-to pay respect, vanda-to bow+i+turn-for (2) brahmalokato-from brahma world, brahma+loka-world +to-from.

(np) Brahmāno buddham pucchitum upasaṅkamanti.

[LT] Brahmās, to Buddha, to question, approach. **i.e.** The Brahmās approach Buddha in order to ask questions.

**Note:** (1) pucchitum-to ask, puccha-to ask+i+turn-for (2) upasaṅkamanti-approach, upa-near, sām-well√ kamū-to go+anti.

(vs) He \*Brahme! buddho dhammam desessati. [disa-to teach+ssati-will, future-mode verb]

[LT] Brahmā!, Buddha, to dhamma, will preach. **i.e.** Brahmā! Buddha will preach the dhamma.

(vp) Bhavanto Brahmā, Bhavanto Brahmāno! buddhā dhammarūp desessanti.

[LT] Brahmās!, Buddhas, to dhamma, will preach. **i.e.** Brahmās! Buddhas will preach the dhamma.

(as) Brahmā, Brahmānam buddho āmanteti. [ā√manta-calls on, address+ne+ti].

[LT] To Brahmā, Buddha, addresses. **i.e.** Buddha addresses to the Brahmā.

(ap) Brahmāno buddho eta'davoca. [eta'davoca=etam-to this word+avoca-said. Re: 34].

[LT] To Brahmās, Buddha, to this, spoke. **i.e.** Buddha spoke this to the Brahmās.

(is) \*Brahmanā, \*Brahmunā, Brahmaṇa saddhiṁ buddho dhammarūp katheti.

[LT] With Brahmā, together, Buddha, to dhamma, talks. **i.e.** Buddha talks dhamma with Brahmā.

(ip) Brahmehi-bhi, \*Brahmūhi-bhi saddhiṁ buddho dhammarūp katheti.

[LT] With Brahmās, together, Buddha, to dhamma, talks. **i.e.** Buddha talks dhamma with Brahmās.

(ds) Brahmassa, \*Brahmuno buddho dhammarūp deseti.

[LT] For Brahmā, Buddha, to dhamma, teaches. **i.e.** Buddha teaches dhamma for Brahmā.

(dp) Brahmānam,\*Brahmūnam buddho dhammarūp deseti.

[LT] For Brahmās, Buddha, to dhamma, teaches. **i.e.** Buddha teaches dhamma for Brahmās.

(abs) \*Brahmanā,\*Brahmunā āloko jāyati. [āloko-light]

[LT] From Brahmā, the light, arises (emanates). **i.e.** The light emanates from Brahmā.

(abp) Brahmehi-bhi, \*Brahmūhi-bhi āloko jāyati.

[LT] From Brahmās, the light, emerges. **i.e.** The light emanates from Brahmā.

(gs) Brahmassa, \*Brahmuno yācanām buddho sampaṭicchi. [yācana-request+arūp]

[LT] Of Brahmā, to the request, Buddha, accepted. **i.e.** Buddha accepted the request of Brahmā.

(gp) Brahmānam,\*Brahmūnam yācanām buddho sampaṭicchi. [sām,pati√ iccha+ī]

[LT] Of Brahmās, to the request, Buddha, accepted. **i.e.** Buddha accepted the request of Brahmās.

(ls) Brahmaśmīm, Brahmamhi, Brahme, \*Brahmani janō pasīdati.  
 [LT] In Brahmā, people, adore. **i.e.** People adore the Brahmā.

(lp) Brahmaśeu janō pasīdati.  
 [LT] In Brahmās, people, adore. **i.e.** People adore the Brahmās.

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### **Sakhā-friend.**

(Masculine gender, a-ending noun)

(ns) Ayam puriso me Sakhā hoti.  
 [LT] This, man, my, friend, is. **i.e.** This man is my friend.

(np) ime purisā me \*Sakhāyo, \*Sakhāno, \*Sakhino, \*Sakhāro honti.  
 [LT] These, men, my, friends, are. **i.e.** These men are my friends.

(vs) Bho Sakha, Sakhā, \*Sakhi, \*Sakhī, \*Sakhe! mā akusalam kammam karohi.  
 [LT] Oh friend! do not, to unwholesome, to deed, do. **i.e.** Oh friend! Do not do unwholesome deed!

**Note:** (1) mā-do not, a nipāta particle of prohibition (2) karohi-do, kara-to do+o+hi, pañcamī-mode verb.

(vp) Bhavanto \*Sakhāyo, \*Sakhāno, \*Sakhino! kusalarū kammarū karotha.  
 [LT] Oh friends! to wholesome, to deed, do. **i.e.** Oh friends! Do wholesome deed!

**Note:** (2) karotha-do, kara-to do+o+tha, pañcamī-mode verb.

(as) Mama Sakhām, \*Sakhāram, Sakhānam aham passāmi.  
 [LT] My, to friend, I, see. **i.e.** I see my friend.

(ap) Mayam amhākam \*Sakhāyo, \*Sakhāno, \*Sakhino, \*Sakhāro passāma.  
 [LT] We, our, to friends, see. **i.e.** We see our friends.

(is) Sakhena, \*Sakhinā, \*Sakhārena aham vasāmi.  
 [LT] With friend, I, live. **i.e.** I live with a friend.

(ip) Sakhehi-bhi, \*Sakhārehi-bhi mayarū vasāma.  
 [LT] With friends, we, live. **i.e.** We live with friends.

(ds) aham \*Sakhissa, \*Sakhino dhanarū demi.  
 [LT] I, for friend, to wealth, give. **i.e.** I give wealth to friend.

(dp) Sakhānam, \*Sakhārānam, \*Sakhīnam dhanam mayam dema.  
 [LT] For friends, to wealth, we, give. **i.e.** We give wealth to friends.

(abs) Naro \*Sakhinā \*Sakhismā-mhā, Sakhā, \*Sakhārasmā-mhā-Sakhārā sukharū labhati.

[LT] Man, from friend, to happiness, gets. **i.e.** Man gets happiness from friend.

(abp) Narā Sakhehi-bhi, \*Sakhārehi-bhi sukharū labhanti.  
 [LT] Men, from friends, to happiness, get. **i.e.** Men get happiness from friends.

(gs) \*Sakhissa, \*Sakhino kulaṁ kalyāṇamitto rakkhati. [kula is citta-group noun]  
 [LT] Of friend, to family, good-friend, protects. i.e. The good friend protects the family of (his) friend.

**Note:** (1) kalyāṇamitto-good friend, kalyāṇa-good+mitta-friend+si (2) rakkhati-protects, rakkha-to protect+a+ti.

(gp) Sakhānarī, \*Sakhārānarī, \*Sakhīnarī gehāṁ mittā rakkhanti.  
 [LT] Of friends, to home, friends, protect. i.e. The friends protect the home of (their) friends.

(ls) Sakhe mama pemaṁ atthi. [pema-love]  
 [LT] In friend, my, love, has. i.e. I have love (goodwill) in (toward) my friend.

(lp) Sakhesu, \*Sakhāresu no pemaṁ atthi. (no is pronounced as naw which means our)  
 [LT] In friends, our, love, has. i.e. We have love (goodwill) in (our) friends.

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### **Attā-self, individual being, oneself.**

(Masculine gender, a-ending nouns)

(ns) Attā hi attano nātho hoti.  
 [LT] Oneself, in fact, of oneself, refuge, is. i.e. In fact, by oneself is one's refuge (help).

**Note:** (1) hi-in fact, affirmation, a nipāta particle of various meanings (2) nātho-refuge, resort, help.

(np) Attāno attānāṁ nāthā honti.  
 [LT] Ourselves, of oneself, refuges, are. i.e. By ourselves are our refuge (help).

(as) Pañdito Attām, Attānāṁ pāpato rakkhati. [pāpa-evil+to-from]  
 [LT] The wise, to oneself, from evil, protects. i.e. The wise protects oneself from the evil.

(ap) Panditā Attāno pāpato rakkhanti. [rakkhanti=protect.rakkha-to protect+a+anti]  
 [LT] Wise men, to themselves, from evil, protect. i.e. The wise men protect themselves from the evil.

(is) Attanā, Attena kataṁ pāpam attanā visujjhati. [visujjhati-vi√ sudha-to cleanse+ya+ti]  
 [LT] By oneself, done, to evil, by oneself, purifies. i.e. Evil done by oneself is purified by oneself.

(ip) Attehi-bhi, \*Attanehi-bhi kataṁ pāpam attanā visujjhanti.  
 [LT] By oneself, done, to evil, by oneself, purify.  
 i.e. Evil done by ourselves is (to be) purified by ourselves. [katam-done, a kita verbal-noun]

(ds) Puriso Attassa, \*Attano sukham sāmarī karoti.  
 [LT] Man, for oneself, to happiness, by oneself, creates. i.e. Man creates happiness by oneself.

(dp) Purisā Attānāṁ sukham sāmarī karonti.  
 [LT] Man, for oneself, to happiness, by oneself, create. i.e. Men create happiness by themselves.

(abs) Attasmā-attamhā, Attā \*Attanā vinā na koci nātho atthi.  
 [LT] From oneself, except, not, any, refuge, is. i.e. There is not any refuge except oneself.

(abp) Attehi-bhi, \*Attanehi-bhi vinā na koci nātho atthi.

[LT] From ourselves, except, not, any, refuge, is. **i.e.** There is not any refuge except ourselves.

(gs) Attassa, \*Attano sukham̄ sayam̄ karoti.

[LT] One's, to happiness, by oneself, creates. **i.e.** One's happiness is created by oneself.

(gp) Attānam̄ sukham̄ sayam̄ karonti.

[LT] Our, to happiness, by oneself, create. **i.e.** Our happiness is created by ourselves.

(ls) Sattā Attasmim̄, attamhi, Atte, \*Attani rūpam̄ samanupassati.

[LT] Beings, in atta, to body, see. **i.e.** Beings see (their) body as atta.

**Note:** (1) rūpam̄-form, material element, (2) samanupassati-sees well repeatedly, sam-well, anu-again and again✓ disa-to see+a+ti, **m̄** changed to **m** per rule 34 and **disa** changed to **passa** per rule 471.

(lp) Sattā Attesu, \*Attanesu rūpam̄ samanupassanti.

[LT] Beings, in attas, to body, see. **i.e.** Beings see (their) body as (their) attas.

**Note:** **Atta** is sometimes used as a reflexive pronoun. Also, **sayam̄**, **sāmam̄** are nipāta-particles used as reflexive which mean "by itself, by oneself."

\* \* \* \* \*

## Lesson (3)

**Pūṇḍīngā, Akāranta sadda**  
 Masculine Gender,  
 a-ending nouns, Type (III)  
**Gacchanta**-group Reader

**Gacchām, Gacchanto**-the one who is going-adj, noun, while going-present participle.

Read the following sentences:

(ns) Vihāram Gacchām, Gacchanto puriso antrāmagge buddham passati.

[LT] To temple, while going, man, on the way, to Buddha, sees. i.e. Man, while going to temple, sees Buddha on the way. [antrā-between+magge-at the road, a compound noun, i.e. on the way]

(np) Vihāram Gacchanto, Gacchāntā purisā buddham passanti.

[LT] To temple, while going, men, to Buddha, see. i.e. Men, while going to temple, see Buddha.

(as) Gāmam Gacchām, Gacchāntām purisām sunakho anugacchati.

[LT] To village, to going, to man, dog, follows. i.e. The dog follows to (after) the man going to the village.

**Note:** (1) sunakho-dog, (2) anugacchati-follows, anu-following, accompanying√ gamu-to go+a+ti.

(ap) Gāmām Gacchante purise sunakho anugacchati.

[LT] To village, to going, to men, dog, follows. i.e. The dog follows to (after) the men going to the village.

(is) Nagaram Gacchatā, Gacchāntena purisena saddhirām bhikkhu gacchati.

[LT] To town, with going, with man, together, monk, goes. i.e. The monk goes together with the man who is going to the town.

(ip) Nagaram Gacchāntehi, Gacchāntebhi purisehi saddhirām bhikkhū gacchanti.

[LT] To town, with going, with men, together, monks, go. i.e. The monks go together with the men who are going to the town.

(ds) Vanam Gacchato, Gacchāntassa purisassa bhikkhu bhojanām deti. [vana-forest]

[LT] To forest, for going, for man, monk, to food, gives. i.e. The monk gives food for the man who is going to the forest.

(dp) Vanam Gacchātam, Gacchāntānam purisānam bhikkhu bhojanām deti. [bhojana-meal]

[LT] To forest, for going, for men, monk, to food, gives. i.e. The monk gives food for the men who are going to the forest.

(abs) Vanam Gacchatā, Gacchāntasmā, Gacchāntamhā, Gacchāntā purisā phalāni bhikkhu labhati. [phala-fruit]

[LT] To forest, from going, from man, to fruits, monk, gets. i.e. The monk gets fruits from the man who is going to the forest.

(abp) Vanam Gacchāntehi, Gacchāntebhi purisehi phalāni bhikkhu labhati.

[LT] To forest, from going, from men, to fruits, monk, gets. i.e. The monk gets fruits from the men who are going to the forest.

(gs) Vanam Gacchato, Gacchantassa purisassa kāyo kilamati.

[LT] To forest, of going, of man, body, tires. **i.e.** The body of the man who is going to the forest is tired.

**Note:** (1) kāyo-body, (2) kilamati-tired, kilamu-to be weary+a+ti.

(gp) Vanam Gacchataṁ, Gacchantānam purisānam kāyā kilamanti.

[LT] To forest, of going, of men, bodies, tired. **i.e.** The bodies of the men who are going to the forest, are tired.

(ls) Attano gehān Gacchati, Gacchantasmīn, Gacchantamhi, Gacchante purise balaṁ

atthi. [geha-home]

[LT] Of one's own, to home, in going, in man, strength, is. **i.e.** There is strength in the man who is going to his home.

(lp) Attano gehān Gacchantesu purisesu dhanam atthi.

[LT] Of one's own, to home, in going, in men, wealth, is. **i.e.** There is wealth in the men who are going to their home.

**Gacchantī**-the lady who is going, while going.

(Feminine Gender, ī-ending noun, gacchanta+ī)

(ns) Nagaram Gacchantī itthī rukkhamūle vissamati.

[LT] To town, going, woman, at the foot of tree, rests. **i.e.** The woman who is going to town, rests at the foot of tree.

**Note:** (1) rukkha-of tree+mūle-at root. (2) vissamati-rests, vi√ samu-to calm+a+ti, one extra s added.

(np) Nagaram Gacchantiyo itthiyo rukkhamūle vissamanti.

[LT] To town, going, women, at the foot of tree, rest. **i.e.** The women who are going to town, rest at the foot of tree.

(as) Gehān Gacchantim itthim puriso passati.

[LT] To home, to going, to woman, the man, sees. **i.e.** The man sees woman who is going to the home.

(ap) Gehān Gacchantiyo itthiyo puriso passati.

[LT] To home, to going, to women, the man, sees. **i.e.** The man sees women who are going to the home.

(is) Gehām Gacchantiyā itthiyā saha puriso gāmām gacchati.

[LT] To home, with going, with woman, together, man, to village, goes. **i.e.** The man goes to the village together with woman who is going to (her) home.

(ip) Gehām Gacchantīhi, Gacchantībhi itthīhi saha puriso gāmām gacchati.

[LT] To home, with going, with women, together, man, to village, goes. **i.e.** The man goes to village together with women who are going to (their) home.

(ds) Vane attano khettari Gacchantiyā itthiyā puriso udakam deti. [udaka-water]

[LT] In forest, of one's own, to farm, of going, of woman, man, water, offers. **i.e.** The man offers water for the woman who is going to her own farm in the forest.

(dp) Vane attano khettam Gacchantīnam itthīnam bhikkhu dhammarām katheti.

[LT] In forest, of one's own, to farm, of going, of women, monk, to dharma, talks. i.e. The monk talks dharma for the women who are going to their own farm in the forest.

(abs) Nagaram Gacchantiyā itthiyā bhikkhu bhattam labhati.

[LT] To town, from going, from woman, monk, to food, gets. i.e. The monk gets food from the woman who is going to town.

(abp) Nagaram Gacchantīhi, Gacchantībhi itthīhi bhikkhū bhattam labhanti.

[LT] To town, from going, from women, monks, to food, get. i.e. The monks get food from women who are going to town.

(ls) Geham Gacchantiyā, Gacchantiyam itthiyamutto atthi. [atthi-is, has, asa-to be+ti]

[LT] To home, at going, at woman, son, is. i.e. There is a son at the woman who is going to home.

(lp) Gehari Gacchantīsu itthīsu puttā santi. [santi-are, have, asa+anti]

[LT] To home, at going, at women, sons, are. i.e. There are sons at the women who are going to home.

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**Note:** **māna** and **ta**-suffixed two participle nouns and their use in Pāli sentences are shown below to enrich and broaden the grammatical knowledge of Pāli students. They are similarly used as gacchanta. Alternative word-forms for feminine and neuter gender nouns are also simple and easy. Try to translate these sentences by oneself.

Sample Sentences of  
Participle-suffix **māna**-suffixed word "gacchamāno, (Masculine word-form)"

(ns) Vihāram Gacchamāno puriso antrāmagge buddham passati.

(np) Vihāram Gacchamānā purisā buddham passanti.

(as) Gāmam Gacchamānam purisam sunakho anugacchati.

(ap) Gāmam Gacchamāne purise sunakho anugacchati.

(is) Nagaram Gacchamānenā purisena saddhim bhikkhu gacchati.

(ip) Nagaram Gacchamānehi, Gacchamānebhi purisehi saddhim bhikkhū gacchanti.

(ds) Vanam Gacchamānassa purisassa bhikkhu bhojanam deti.

(dp) Vanam Gacchamānānam purisānam bhikkhu bhojanam deti.

(abs) Vanam Gacchamānasmā, Gacchamānamhā, Gacchamānā purisā phalāni bhikkhu labhati.

(abp) Vanam Gacchamānehi, Gacchamānebhi purisehi phalāni bhikkhu labhati.

(gs) Vanam Gacchamānassa purisassa kāyo kilamati.

(gp) Vanam Gacchamānānam purisānam kāyā kilamanti.

(ls) Attano geham Gacchamānasmim, Gacchamānamhi, Gacchamāne purise balam atthi.

(lp) Attano geham Gacchamānesu purisesu dhanam atthi.

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Sample Sentences of  
ta-suffixed past participle word "gato (Masculine word-form)"

**Note:** Even though it is a past-participle in the grammatical term, the meaning is very much the same and used as such in Pāli texts with only a slight hint of the past.

- (ns) Vihāram Gato puriso antrāmagge buddham passati.
- (np) Vihāram Gatā purisā buddham passanti.
- (as) Gāmam Gatam purisam sunakho anugacchati.
- (ap) Gāmam Gate purise sunakho anugacchati.
- (is) Nagarām Gatena purisena saddhiṁ bhikkhu gacchati.
- (ip) Nagarām Gatehi, Gatebhi purisehi saddhiṁ bhikkhū gacchanti.
- (ds) Vanam Gatassa purisassa bhikkhu bhojanam deti.
- (dp) Vanam Gatānam purisānam bhikkhu bhojanam deti.
- (abs) Vanam Gatasmā, Gatamhā, Gatā purisā phalāni bhikkhu labhati.
- (abp) Vanam Gatehi, Gatebhi purisehi phalāni bhikkhu labhati.
- (gs) Vanam Gatassa purisassa kāyo kilamati.
- (gp) Vanam Gatānam purisānam kāyā kilamanti.
- (ls) Attano geham Gatasmiṁ, Gatamhi, Gate purise balaṁ atthi.
- (lp) Attano geham Gatesu purisesu dhanam atthi.

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### **Bhavanta [bhū+anta]**

Meaning: Your honorable, Gentleman

(ns) Bhavam, Bhavanto gotamo dhammaṁ carati.

[LT] Venerable, gotama, to dhamma, practices. **i.e.** Venerable gotama practices dhamma.

(np) Bhavanto, Bhavantā, \*Bhonto, \*Bhontā bhikkhū upāsakānaṁ dhammaṁ desenti.  
[LT] Venerable, monks, to devotees, to dhamma, teach. **i.e.** Venerable monks teach dhamma to devotees.

(vs) (a) Ko nu kho Bho, \*Bhavanta, \*Bhonta, Bhante, \*Bhadde gotama hetu?  
[LT] What, ?, venerable, gotama, the reason. **i.e.** What is the reason venerable gotama?

**Note:** **nu**-particle signifies question. **kho**-particle has no meaning here.

(b) Suṇātu me Bhante saṁgho!  
[LT] Listen, me, venerable, monks. **i.e.** Listen to me venerables!

**Note:** **bhante** is found to be both singular and plural word in a wider area of Pāli texts.

(vp) Suṇantu Bho, Bhavanto, Bhavantā, \*Bhonto, \*Bhontā mama vacanam!  
[LT] Listen, your venerables, my, speech. **i.e.** Listen to my speech your venerables!

**Note:** (1) suṇantu=listen, su-to hear+ṇā+antu (pañcamī-verb). (2) vacanam=speech, vaca-to say+yu+am.

(as) Bhavantam gotamam aham pucchāmi. [puccha-to ask+a+mi]

[LT] To venerable, gotama, I, ask. **i.e.** I ask (you) venerable gotama.

(ap) **Bhavante bhikkhū mayam vandāma.**

[LT] To venerable, monks, we, bow. **i.e.** We bow (you) venerable monks.

(is) **Bhavatā, \*Bhotā, Bhavantena gotamena saddhim aham dhammām carāmi.**

[LT] With venerable, with gotama, together, I, to dhamma, practice. **i.e.** I practice dhamma together with venerable gotama.

(ip) **Bhavantehi, Bhavantebhi bhikkhūhi saddhim mayam dhammām carāma.**

[LT] With venerable, with monks, together, we, to dhamma, practice. **i.e.** We practice dhamma together with venerable monks.

(ds) **Bhavato, \*Bhoto, Bhavantassa ānandassa aham bhojanam demi.**

[LT] For venerable, for ānanda, I, to food, offer. **i.e.** I offer food to venerable ānanda.

(dp) **Bhavatām, Bhavantānam bhikkhūnam mayam bhojanam dema.**

[LT] For venerable, for monks, we, to food, offer. **i.e.** We offer food to venerable monks.

(abs) **Bhavatā, Bhavantasmā, Bhavantamhā, Bhavantā imam dhammām aham suñāmi.**

[LT] From venerable, to this, to dhamma, I, listen. **i.e.** I listen to this Dhamma from venerable.

(abp) **Bhavantehi, Bhavantebhi imam vacanam mayam suñāma. [su+ñā+ma]**

[LT] From venerable, to this, to speech, we, listen. **i.e.** We listen to this speech from venerable.

(gs) **Bhavato, \*Bhoto, Bhavantassa vacanam aham saddahāmi.**

[LT] Of venerable, to speech, I, believe. **i.e.** I believe in the speech of venerable.

**Note:** saddahāmi-(I) believe.sam-well√ dhā-to keep+mi.

(gp) **Bhavatām, Bhavantānam bhikkhūnam vacanam mayam saddahāma.**

[LT] Of venerables, of monks, to speech, we, believe. **i.e.** We believe in the speech of venerable monks.

(ls) **Bhavati, Bhavantasmīm, Bhavantamhi, Bhavante gotame aham pasidāmi.**

[LT] In venerable, in gotama, I, admire. **i.e.** I admire in venerable gotama.

(lp) **Bhavantesu bhikkhūsu mayam pasidāma.**

[LT] In venerables, in monks, we, admire. **i.e.** We admire in venerable monks.

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### Bhadanta-good honorable, venerable monk

(A polite term like **bho** and **bhavanta**, mostly said as a polite reference to monks by people)  
[a-ending masculine gender noun, similar to purisa]

Read the following sentences:

(ns) **Bhaddanto gāmarāgacchati.**

[LT] Venerable one, to village, comes. **i.e.** Venerable one comes to the village.

(np) **Bhaddantā gāmarāgacchanti.**

[LT] Venerables, to village, come. **i.e.** Venerables come to the village.

(vs) Bho \***Bhaddanta**, \***Bhadanta**, Bhante gāmarī āgacchatha!  
 [LT] Venerable one!, to village, come. **i.e.** Come to village venerable!

(vp) **Bhaddantā** amhākari gāmarī āgacchatha!  
 [LT] Venerables!, our, to village, come. **i.e.** Come to our village venerables!

(as) **Bhaddantam** aham apacayāmi.  
 [LT] To venerable one, I, respect. **i.e.** I respect the venerable.

**Note:** apacayāmi-(I) respect, apa√ ci-to respect+a+mi.

(ap) **Bhaddante** mayam apacayāma.  
 [LT] To venerables, we, respect. **i.e.** We respect the venerables.

(is) **Bhaddantena** saha aham dhammam carāmi.

(ip) **Bhaddantehi**, **Bhaddantebhi** saha mayam dhammam carāma.

(ds) **Bhaddantassa** aham pindapātam demi.  
 [LT] For venerable, I, to food, offer. **i.e.** I offer food for the venerable.

(dp) **Bhaddantānam** mayam piñḍapātam dema.  
 [LT] For venerables, we, to food, offer. **i.e.** We offer food for venerables.

(abs) **Bhaddantasmā**, **Bhaddantamhā**, **Bhaddantā** mayam dhammarī suñoma.  
 [LT] From venerable, we, to dhamma, hear. **i.e.** We hear dhamma from venerable.

(abp) **Bhaddantehi**, **Bhaddantebhi** mayam dhammam suñoma.  
 [LT] From venerables, we, to dhamma, hear. **i.e.** We hear dhamma from venerables.

(gs) **Bhaddantassa** ovādām aham suñomi.  
 [LT] Of venerable, to instruction, I, listen. **i.e.** I listen to the instruction of venerable.

(gp) **Bhaddantānam** ovādām mayam suñoma.  
 [LT] Of venerables, to instruction, we, listen. **i.e.** We listen to the instruction of venerables.

(ls) **Bhaddantasmim**, **Bhaddantamhi**, **Bhaddante** mayam pasīdāma.

(lp) **Bhaddantesu** mayam pasīdāma.

**Note:** Translation for easily understandable sentences is not shown.

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### (a) Santa-while, being, present, existing (adj)

**Note:** In this first meaning, only some case-endings are shown as not all case-forms are found in the Pāli texts. Even among applicable word-forms, only simple word-forms are found in the frequent usage.

(ns) Ko Santo kam paccācikkhasi. [paccācikkhati=renounces, forsakes, pati, ā√ cikkha-to forsake+ a+ti]  
 [LT] who, being, to whom, (you) forsake. **i.e.** Being who, whom do you forsake? Who you forsake whom.

(np) Cattāro'me bhikkhave puggalā Santo, Saṁvijjamānā lokasmīm. [cattāro+ime]  
 [LT] Four, these, monks, individuals, are, present, in the world. **i.e.** Disciples! (there are) four (types of) individuals present in the world.

**Note:** (1) puggalā-individuals, persons. (2) saṁvijjamānā-are present, sam√ vida+ya+māna+yo. This word is a kita-noun with two suffixes, synonymous with santo.

(as) Santam vā ajjattam kāmacchandam ‘atthi me ajjattam kāmacchando’ti pajānāti.  
 [LT] To existing, also, in oneself, to sensual desire, (there) is, my, inside, sensual desire, thus, knows. **i.e.** (Meditator) knows there is sensual desire in me (if he sees) sensual desire is present in him.

**Note:** (1) kāmacchando’ti-kāmacchando-sexual desire+iti. (2) pajānāti-clearly knows. pa√ñā+nā+ti.

(ap) Pandito ajjattam Sante akusale dhamme pajānāti.  
 [LT] The wise, to existing, to unwholesome, to dhammas, clearly knows. **i.e.** The wise knows the arising unwholesome (mental) states in oneself.

(is) Iti putṭhena Satā ānanda ‘atthī’tissa vacanīyam. [atthītissa-atthi-there is+iti-thus+assa-should be]  
 [LT] Thus, asked, being, ānanda, (there) is, should be, answered. **i.e.** Ānanda! being asked thus, you should answer as there is.

(ip) This case-ending word-forms not found despite being applicable.

(ds) Samaṇassa Sato, Santassa bhikkhusa manussā dānam denti.  
 [LT] For a samaṇa, for being, for monk, men, alms, offer. **i.e.** Men offer alms to monks for being samaṇa, **i.e.** those practicing for inner calm and peace.

(dp) Pabbajitānari Sataṁ, Santānam bhikkhūnām manussā sakkāram karonti.  
 [LT] For renunciate, for being, for monks, men, respectful treatment, do. **i.e.** Men do respectful treatment to monks for being renunciate, (those who left lay-men's life for spiritual progress are called pabbajita).

**Note:** (1) pabbajitānām-those who have gone forth, i.e. those who left householder's life [pa√ vaja-to go+i+ta].

(2) sakkāram-respectful treatment, devotion, [sam√ well√ kara-to do+na-suffix+am].

(abs, abp) This case-ending word-form not found though applicable.

(gs) (a) Bodhisattasse'va Sato, Santassa eta'dahosi.  
 [LT] Aspirant of Buddhahood, only, of being, this thought, arose. **i.e.** This thought arose even while being a bodhisatta.

**Note:** (1) bodhisattase'va=bodhisattassa+eva (2) eta'dahosi=etam-this thought+ahosi-arose, was.

(gs) (b) āturakāyassa me Sato, Santassa cittam anāturam bhavissati.  
 [LT] (b) of sick body, my, of being, the mind, without being sick, will be. **i.e.** My mind will remain unaffected despite my body being sick.

**Note:** (1) āturakāyassa=of sick-body, ātura-sick, hurt+kāya-body, a bahubbīhi compound noun (2) anātūram=na-not, without+ātūram-sick, hurt, a compound noun.

(gp) Manussānam yeva Satam, Santānam, manussabhūtānam dissanti hīnapanītātā .  
[LT] Of human, only, (despite) being, human beings, are seen, being low and being high. **i.e.** (The abject unequal conditions) of being low and being high are seen (despite all of them) being human beings.

**Note:** (1) manussabhūtānam-being humans. yeva-eva-only, y is inserted. (3) dissanti-disa-to see+anti. (4) hīnapanītātā-hīna-being low+panīta-being high+tā-being, a taddhita-noun.

(ls) (a) Imasmim Sati, Santasmim, Santamhi, Sante idam hoti.

[LT] When this (cause), when present, this (result), is. **i.e.** When this cause is present, this result arises.

(b) Addhā kho bhante evam Sati, Sante hoti sanditthikam sāmaññaphalam.  
[LT] (b) Surely, venerable, thus, being, is, oneself-noticeable, benefit of monastic life. **i.e.** Surely, if being so, (it) is oneself-noticeable benefit of being a monk.

(lp) Evarū khandhesu Santesu hoti ‘satto’ti sammuti.

[LT] Thus, (when) khandhas, i.e. aggregates, (when) present, is, an individual being, as, concept.

**i.e.** There arises the concept as "an individual being" when aggregates are present. (**i.e.** The concept or conventional term or recognition as "an individual living being" is rather based on the presence of five aggregates).

**Note:** (1) khandhesu-(five) khandha or aggregates. (3) satto’ti-satto-an individual being [saja-to cling to, to attach to+ta, a being is called **satta** in Pāli because it always cling to its life and everything associated with life with so much attachment and clinging. A masculine gender kita noun of purisa-group]+iti-as. (4) sammuti-term, concept, recognition, a kita-noun, of ratti-group, feminine gender.[sam-well, m of changed to m by rule of 31√ mana-to recognize, to acknowledge+ti-act of].

**Antonym of Santa:** Asanta=na+santa (a) not being, not present, not true, false (b) not saintly person, evil person. This word is similarly declined and used in the Pāli texts as the word santa such as:

(ns) asanto, (np) asanto, asantā, (as) asantam, (ap) asante, (is) asatā, asantena etc.

### Sample sentences and usage:

**Asanta**-evil [na√ samu+ta, kita-noun]

(np) asanto nirayam yanti, santo saggaparāyanā (Devatā-samyutta Pāli Text)

[LT] Evil persons, to hell, go, the virtuous, heaven-bound.

**i.e.** Evil people go to the hell (while) the virtuous are heaven-bound.

**Asanta**-not true, false, absent. [na√ asa+ta, kita-noun]

(as) asantam vā ajjattam kāmacchandam ‘natthi me ajjattam kāmacchando’ti pajānāti.

[LT] To not existing, also, in oneself, to sensual desire, (there) is not, my, inside, sensual desire, thus, knows. (Mahāsatipatṭhāna-sutta, Dighanikāya Text)

**i.e.** (Meditator) knows there is no sensual desire in me (if he sees) no sensual desire present in him.

(is) abbhācikkhanti ca pana mām te asatā abhūtena.

[LT] Accuse, also, (**pana** has no meaning), to me, they, by false, by not true fact.

**i.e.** They accuse me of false and non-factual slander. (Mahāsihanāda-sutta, Dighanikāya Text).

There is another word **Samāna** which has two meanings:

(a) **Samāna**-while, being (adj, adv) [asa+māna+si, variable gender, kita-noun]

**(b) Samāna-similar, same (adj) [sadisa\ mana+si, variable gender, kita-noun]**

**Note:** This word does not belong to type (III) a-ending nouns but a general adjective noun of three genders. Only some case-endings are shown in the sample sentences because not all case-forms are found in the Pāli texts.

**Sample Sentences:**

(ns) Itthattrī āgato samāno agārasmā anagāriyam pabbajati. (Brahmajāla-sutta, Dīghanikāya Text)

[LT] to this life, coming, being, from home, to homeless life, goes forth. **i.e.** Having come to this (human) life, (he) goes forth from householder's life to homeless life, i.e. (He) enters into an ascetic life when (he) comes to this (human) life.

**Note:** (1) itthattarī-to this condition, [ima+tharī, ttarī, Re: 399, 360] (2) agārasmā-from home, from layman's life, [agāra+smā] (3) anaagāriyam-angāra-homeless+iya+am, a taddhita noun.

(np) Pañham puṭṭhā samānā vācāvikkhepaṁ āpajjanti. (Brahmajāla-sutta, Dīghanikāya Text)  
[LT] to question, asked, being, to evasive speech, reach. **i.e.** (They) reach to evasive speech when being asked with questions. (They resorted to evasive speech when asked).

**Note:** (1) puṭṭhā-asked, [puccha+ta] (2) vācāvikkhepaṁ-vācā-speech+vikkhepaṁ-to deflection, a compound noun.

(as) Tathā pabbajitam samānam sabrahmacārino ovadanti. (ūmībhaya-sutta, Catukkha aṅguttara nikāya Pāli Text)

[LT] Thus, to ascetic life, being, co-meditators, advise. **i.e.** Thus, being a monk, co-meditators advise (him who entered into monastic life).

**Note:** (1) sabrahmacārino-co-meditator friends. sa-together+brahma-holy spiritual practice+cārī-those who practice+yo, yo changed to no. (2) ovadanti-instruct. o\vara+a+anti.

(ap) ājānī'yeva samāne ājānīyaṭhāne ṭhapessāma. (Potaliya-sutta, Majjhimanikāya Pāli text)  
[LT] heroic, being, in the position of hero, (we) shall place. **i.e.** Being heroic, we shall place him in a position of hero.

**Note:** (1) ājānīyeva- ājānīye+eva. ājānīye-very valiant. (2) ājānīyaṭhāne -the position of hero.

**(b) Santa-a Saint (n), virtuous (adj)**

(ns) Sařī, Santo naro saccam bhaṇati, kalyāṇam karoti. [bhaṇati=says, bhaṇa-to say+a+ti]  
[LT] Saintly, man, to truth, speaks, to virtuous deed, does. **i.e.** Saintly man speaks truth and does virtuous deed.

(np) Santo, Santā narā saccam bhaṇanti, kalyāṇam karonti.

[LT] Saintly, men, to truth, speak, to virtuous deed, do. **i.e.** Saintly men speak truth and do virtuous deed.

(vs) Santa saccam bhaṇāhi! [bhaṇāhi-speak, pañcamī mode verb]

[LT] Saint, to truth, speak. **i.e.** Saint, speak the truth!

(vp) Santo, Santā saccam bhaṇatha! kalyāṇam karotha! [bhaṇatha, karotha-pañcamī mode verbs]

[LT] Saints, to truth, speak, to virtuous deed, do. **i.e.** Saints, speak truth, do virtuous deed!

(as) Saṁ, Santam̄ naraṁ manussā mānenti, garum̄ karonti.

[LT] To saintly, to man, men, adore, respectfully, do, i.e. treat. **i.e.** Men adore and respectfully treat a saintly man.

**Note:** (1) mānenti-adore+māna-to adore+ne+anti. (2) garum̄-respectfully, adv. karonti-treat, kara-to do+o+anti.

(ap) Sante nare manussā garum̄ karonti.

[LT] To saintly, to men, men, respectfully, do, treat. **i.e.** Men respectfully treat saintly men.

(is) Satā, Santena purisena saṁvāso sukho hoti. [saṁvāso-saṁ-together+vāso-living, kita-noun]

[LT] With saintly, with man, living together, joy, is. **i.e.** Living together with a saintly man is joyous.

(ip) Santehi, Santebhi, \*Sabbhi narehi saṁvāso sukho hoti.

[LT] With saintly, with men, living together, joy, is. **i.e.** Living together with saintly men is joyous.

(ds) Sato, Santassa narassa manussā sādhukāram̄ karonti. [sādu-good+kāra-act, a kita-noun]

[LT] For saintly, for man, men, joyous appreciation, do. **i.e.** Men do joyous appreciation for a saintly man.

(dp) Satam̄, Santānam̄, \*Satānam̄ narānam̄ manussā sādhukāram̄ karonti.

[LT] For saintly, for men, men, joyous appreciation, do. **i.e.** Men do joyous appreciation for saintly men.

(abs) Satā, Santasmā, Santamhā, Santā narasmā bhayaṁ natthi.

[LT] From saintly, from man, danger, not, is. **i.e.** There is no danger from a saintly man.

**Note:** (1) bhaya-danger. (2) natthi-not is, na-not√ atthi-is, asa-to be+ti.

(abp) Santerhi, Santebhi, \*Sabbhi narehi manussā sukham̄ labhanti.

[LT] From saintly, from men, men, to joy, get. **i.e.** Men get joy from saintly men.

(gs) Sato, Santassa narassa ācāraṁ manussā anukaronti.

[LT] Of saintly, of man, to conduct, men, emulate. **i.e.** Men emulate the conduct of a saintly man.

**Note:** (1) ācāram̄-conduct.ā√cara+ṇa+ar̄i (2) anukaroti-immitate, emulate, anu-following√ kara-to do+o+anti.

(gp) Satam̄, Santānam̄, \*Satānam̄ narānam̄ ākāram̄ ca ācāram̄ ca aññe anukaronti.

[LT] Of saintly, of men, manner, also, conduct, also, others, emulate. **i.e.** Others emulate the manner and conduct of saintly men.

**Note:** ākāram̄-manner.ā√ kara+ṇa+ar̄i.

(ls) Sati, Santasmiṁ, Santamhi, Sante nare dhammo atthi. Karuṇā atthi.

[LT] In saintly, in man, dhamma, there is, compassion, there is. **i.e.** There is dhamma and compassion in a saintly man.

(lp) Santesu naresu dhammo atthi. Karuṇā atthi. Mettā atthi.

[LT] In saintly, in men, dhamma, there is, compassion, there is, love, there is.

**i.e.** There is dhamma, compassion and love in saintly men.

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## Arahanta

Meaning: the enlightened holy saint who attained the fourth stage of enlightenment.  
 [the root: araha-to be worthy of+anta-suffix]

Read the following sentences:

(ns) amhākārī buddho Arahamī, \*Arahā (found in Pāli texts) Arahanto hoti.

[LT] Our, Buddha, arahanta, is. i.e. Our Buddha is an arahanta (the one who had attained the fourth stage of enlightenment, the one who is worthy of being worshipped. Two meanings).

(np) Buddhassa kāle bahū Arahanto, Arahantā honti.

[LT] Of Buddha, in times, many, arahanta, are. i.e. In Buddha's time, there are many arahantas.

(vs) Arahanta! amhe dhammarī desehi!

[LT] Enlightened arahanta saint!, to us, to dhamma, teach. i.e. Teach us dhamma holy arahanta saint!

(vp) Arahanto, Arahantā! amhe dhammarī desetha! [desehi, desetha, pañcamī mode verbs]

[LT] Enlightened arahanta saints!, to us, to dhamma, teach. i.e. Teach us dhamma holy arahanta saints!

(as) Arahantam upāsako vandati.

[LT] To enlightened arahanta saint, devotee, bows. i.e. Devotee bows to an arahanta.

(ap) Arahante upāsakā vandanti.

[LT] To enlightened arahanta saints, devotees, bow. i.e. Devotee bow to arahanta saints.

(is) Arahantā, Arahantena saha upāsako dhammarī carati.

[LT] With enlightened arahanta saint, together, devotee, to dhamma, practices. i.e. Devotee practices dhamma together with an arahanta saint.

(ip) Arahantehi, Arahantebhi saddhim upāsakā dhammarī caranti.

[LT] With enlightened arahanta saints, together, devotees, to dhamma, practice. i.e. Devotees practice dhamma together with arahanta saints.

(ds) (a) Namo tassa bhagavato \*Arahato sammāsambuddhassa.

[LT] Bow, to that, to glorious, to enlightened arahanta saint, to perfectly enlightened.

i.e. (I) bow to that glorious, arahanta saint Buddha, who is perfectly enlightened.

**Note:** (1) namo-(I) bow. (2) sammāsambuddhassa-to perfectly enlightened one, sammā-well √sariñ-by oneself, on one's own intuitive wisdom√ budha-to know+ta-perfect-tense suffix+sa. **m** of sam changed to **M** per 31.

(b) Arahantassa upāsako bhojanam dadāti. [dā-to give+a+ti]

[LT] For enlightened arahanta saint, devotee, to meal, offers. i.e. Devotee offers meal to arahanta saint.

(dp) Arahatam, Arahantānam upāsakā bhojanam dadanti.

[LT] For enlightened arahanta saints, devotees, to meal, offer. i.e. Devotees offer meal to arahanta saints.

(abs) Arahatā, Arahantasmā, Arahantamhā, Arahantā upāsako ovādarī labhati.

[LT] From enlightened arahanta saint, devotee, to instruction, gets. i.e. Devotee gets instruction from arahanta saint.

(abp) Arahantehi, Arahantebhi upāsakā puññam labhanti. [puñña-merit, citta-group noun]  
 [LT] From enlightened arahanta saints, devotees, to merit, get. **i.e.** Devotees get merit from arahanta saints.

(gs) \*Arahato, Arahantassa vihāram upāsako prisodheti.[pari√sudha-to clean+ne+ti]  
 [LT] Of enlightened arahanta saint, to temple, devotee, cleans. **i.e.** Devotee cleans the temple of arahanta saint.

(gp) Arahataṁ, Arahantānam vihāre upāsakā prisodhenti.  
 [LT] Of enlightened arahanta saints, to temples, devotees, clean. **i.e.** Devotees clean the temples of arahanta saints.

(ls) Arahati, Arahantasmīm, Arahantamhi, Arahante upāsakā sakkaccaṁ upaṭhahanti.  
 [LT] On enlightened arahanta saint, devotees, respectfully, look after. **i.e.** Devotees respectfully look after the arahanta saint. [upa-nearby√+titthanti-stand, **i.e.** look after, care]

**Note:** (1) sakkaccaṁ-respectfully, adv. (2) upaṭhahanti-stand by, look after, upa-nearby√ ṭhā-to stand+anti. The root ṭhā changed to tha in morphological process.

(lp) Arahantesu upāsakā sakkaccaṁ upaṭhahanti.  
 [LT] On enlightened arahanta saints, devotees, respectfully, care. **i.e.** Devotees respectfully care arahanta saints.

**Note:** Most underlined words are modified words because gacchanta-group nouns are mostly used as adjectives in these sentences.

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## Lesson (4)

**Puṇḍliṅga, Ākāranta sadda**  
 Masculine Gender,  
 ā-ending noun Reader

**Sā-dog**

Read the following sentences:

(ns) Sā bhojanasālāya tiṭṭhati. [bhojana-meal+sālā-hall, a compound-noun]  
 [LT] Dog, at meal-house, stands. **i.e.** The dog hangs around at the meal-house.

(np) Sāno bhojanasālāya tiṭṭhanti.  
 [LT] Dogs, at meal-house, stand. **i.e.** The dogs hang around at the meal-house.

(as) Sānaṁ bhikkhu anukampati.  
 [LT] To dog, monk, feels compassion. **i.e.** The monk feels compassion to the dog.

(ap) Sāne sāmaṇerā anukampanti. bhattarī ca denti.  
 [LT] To dogs, novices, feels compassion, to food, also, give. **i.e.** The novices feel compassion and give food to the dogs.

**Note:** sāmaṇerā=novices, the one who is a monk's lineage, samāṇa-of monk+ṇera-lineage+yo, a taddhita-noun.

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## Lesson (5)

**Pūnīlīṅga,**  
**i-kāranta sadda**  
 Masculine Gender,  
 i-ending nouns Reader

### Aggi-fire

(ns) **Aggi,\*Aggini** vanari jhāyati.  
 [LT] The fire, to forest, burns. **i.e.** The fire burns the forest.

**Note:** jhāyati=burns, jhe-to burn+a+ti, e of the root changed to āya.

(np) **Aggi, Aggiyo,\*Aggayo** vanam jhāyanti.  
 [LT] The fires, to forest, burn. **i.e.** The fires burn the forest.

(as) **Aggiṁ** naro udakena vūpasameti.  
 [LT] To fire, man, by water, puts out. **i.e.** The man puts out the fire with water.

(ap) **Aggi, Aggiyo,\*Aggayo** narā udakena nibbāpenti.  
 [LT] To fires, men, by water, put out. **i.e.** The men put out the fire by means of water.

**Note:** (1) vūpasameti=causes to extinguish, vi\upa\samu-to put out+ne+ti, a causative verb.  
 (2) nibbāpenti-causes to cease burning. ni-out\ vā-to blow+\nāpe+anti, also a causative verb, the same meaning.

(is) **Agginā** naro odanam pacati. [odana-rice]  
 [LT] With fire, man, to rice, cooks. **i.e.** The man cooks the rice with fire.

(ip) **Aggīhi-Aggībhi** Aggihi-Aggibhi narā odnam pacanti.  
 [LT] With fires, men, to rice, cook. **i.e.** The men cook the rice with fire.

(ds) **udakam Aggissa, Aggino** paṭipakkham hoti.  
 [LT] Water, of fire, opposite, is. **i.e.** The water is opposite of fire.

**Note:** paṭipakkham-opposition, adj [pati-against+pakkha-side].

(dp) **udakāni Aggīnam, Agginam** paṭipakkhāni honti.  
 [LT] Waters, of fire, opposite, are. **i.e.** The waters are opposite of fire.

(abs) **Aggismā, Aggimhā,\*Agginā** bhayam jāyati.  
 [LT] From fire, danger, arises. **i.e.** The danger arises from fire.

(abp) **Aggīhi-Aggībhi,Aggihi-Aggibhi** bhayam jāyati.  
 [LT] From fires, danger, arises. **i.e.** The danger arises from fires.

(gs) **Aggissa, Aggino** dhūmo ca jālā ca uṇhā honti.  
 [LT] Of fire, smoke, also, flames, also, hot, are. **i.e.** The smoke and flames of fire are hot.

(gp) **Aggīnam, Agginam** dhūmo ca jālā ca uṇhā honti.  
 [LT] Of fires, smoke, also, flames, also, hot, are. **i.e.** The smoke and flames of fires are hot.

**Note:** (1) jālā-flame, kaññā-group noun. (2) uñhā-hot, adj, variable gender.

(ls) Aggismim, Aggimhi dārako bhāyati.  
[LT] In fire, boy, fears. i.e. The boy is afraid of fire.

(lp) Aggīsu, Aggisu manussā bhāyanti.  
[LT] In fires, men, fear. i.e. The men are afraid of fires.

**Note:** bhāyanti-fear.[bhī-to fear+a+anti, ī of the root changed to e and it further changed to āya]

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## Lesson (6)

**Pūṇīlīga, ī-kāranta sadda**  
 Masculine Gender,  
 ī-ending nouns Reader

**Danḍī**-a person having or holding a stick, n, adj.

(ns) **Danḍī naro** danḍim olumbha gaccahati.

[LT] Stick-holding, man, to stick, having leaned, goes. i.e. The stick-holding man goes being supported by stick. (He goes by crutching and leaning on the stick).

(np) **Danḍī, Danḍino nara** danḍim olumbha gaccahanti.

[LT] Stick-holding, men, to stick, having supported, go. i.e. The stick-holding men go being supported by stick.

**Note:** olumbha-having clutched and leaned as a support. ava-being pressed downward√ lubha-to clutch+tvā-having. **tvā** changed to **ya**> **ava**√ lubha+ya. The final consonant **bh** and **y** further changed into **mbha** and **ava** changed to **o**>**olumbha**. This kind of gerund verb with tvā-suffix has a complex structural stage of change.

(as) **Danḍim naram** puriso passati.

[LT] To stick-holding, to person, man, sees. i.e. Man sees stick-holding person.

(ap) **Danḍī, Danḍino nare** purisā passanti.

[LT] To stick-holding, to persons, men, see. i.e. Men see stick-holding persons.

(is) **Danḍinā narena** saha puriso gāmarā āgacchatī.

[LT] With stick-holding, with man, together, man, to village, comes. i.e. Man comes to village together with the stick-holding person.

(ip) **Danḍīhi, Danḍībhi narehi** saha puriso vihārato gehām paccāgacchatī.

[LT] With stick-holding, with men, together, man, from temple, to home, returns. i.e. Man returns to home together with the stick-holding persons. [vihāra-temple+to-from, See Sutta 248]

**Note:** paccāgacchatī-returns. pati-again√ā-toward√ gamu-to go+a+ti. **ti** of pati changed to **c**, one extra **c** added>paccā. **m** of the root changed to **ech**> paccāgacchatī.

(ds) **Danḍissa Danḍino narassa** puriso pānīyam deti.

[LT] For stick-holding, for man, man, to drinking-water, offers. i.e. Man offers drinking water to the stick-holding man.

(dp) **Danḍinām narānam** puriso pānīyam deti.

[LT] For stick-holding, for men, man, to drinking-water, offers. i.e. Man offers drinking water to the stick-holding men.

**Note:** pānīyam-something to drink. pā-to drink+anīya+am, See sutta 540, a kita-verbal noun.

(abs) **Danḍismā, Danḍimhā,\*Danḍinā narā** bhikkhu odanām patiggaṇhātī.

[LT] From stick-holding, from man, monk, to cooked-rice, receives. i.e. The monk receives the cooked rice from the stick-holding man.

(abp) Daṇḍīhi, Daṇḍībhi narehi bhikkhū odanam paṭiggaṇhanti.

[LT] From stick-holding, from man, monks, to cooked-rice, receive. **i.e.** The monks receive the cooked rice from the stick-holding men.

**Note:** paṭiggaṇhāti-pati√ gaha-to get+ṇhā+ti. One extra **g** added, **h** of the root erased >paṭiggaṇhāti and **t** of **pati** changed to **t** in morphological process.

(gs) Daṇḍissa, Daṇḍino narassa hattham puriso gaṇhāti.

[LT] Of stick-holding, of man, to hand, man, takes. **i.e.** Man takes (grabs) the hand of the stick-holding man.

(gp) Daṇḍinam narānari hattham puriso gaṇhāti.

[LT] Of stick-holding, of men, to hand, man, takes. **i.e.** Man takes (grabs) the hand of the stick-holding men.

(ls) Daṇḍismim, Daṇḍimhi,\*Daṇḍini nare dhanari atti.

[LT] In stick-holding, in man, wealth, is. **i.e.** There is wealth in the stick-holding man. (He has wealth).

(lp) Daṇḍisu naresu dhanam atti.

[LT] In stick-holding, in men, wealth, is. **i.e.** There is wealth in the stick-holding men. (They have wealth).

**Note:** The underlined words are modified words.

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## Lesson (7)

**Puñliṅga, Ukaranta sadda**  
 Masculine Gender,  
 u-ending Nouns, Type (I)  
**Bhikkhu-group Reader**

### Bhikkhu-monk

(ns) Aññataro Bhikkhu araññe dhammam carati.

[LT] Certain monk, in forest, to dhamma, practices. **i.e.** A certain monk practices dhamma in the forest.

(np) Sambahulā Bhikkhū,\*Bikkhavo araññe dhammam patipajjanti.

[LT] Many, monks, in forest, dhamma, practice. **i.e.** Many monks practice dhamma in the forest.

**Note:** patipajjanti=practice. pati√ pada-to go+ya+anti,a synonymous verb of carati.

(vs) Bho Bhikkhu, dhammam carāhi! kusalam karohi!

[LT] Monk, to dhamma, practice! to virtuous deed, do! **i.e.** Monk! Practice dhamma and do wholesome deed!

(vp) Bhonto Bhikkhū, \*Bikkhave \*Bikkhavo sīlam rakkhatha!

[LT] Monks, to precept, observe! **i.e.** Monks, Observe the moral precept!

(as) upāsako Bhikkhum dhammam desetum yācati.

[LT] Devotee, to monk, to dhamma, to teach, requests. **i.e.** Devotee requests the monk to teach dhamma.

**Note:** (1) desetum-to teach. disa-to teach+i+tuṁ-for. (2) yācati-requests, yāca-to request+a+ti.

(ap) Bhikkhū, \*Bikkhavo upāsakā vandanti.

[LT] To monks, devotees, bow. **i.e.** Devotees bow to the monks.

(is) Bhikkhunā saha upāsako ānāpānassatikammaṭhānam araññe bhāveti.

[LT] With monk, together, devotee, to ānāpānassati-meditation, in forest, practices. **i.e.** Devotee practices ānāpānassati-meditation in the forest together with the monk.

**Note:** (1) ānāpānasatikammaṭhānariṁ-meditation which focus on in and out-breath. ānāpāna-in & out breath+ sati-awareness+kamma-work+ṭhāna-place, i.e. spiritual workshop focused on in-breath & out-breath. (2) bhāveti-causes to happen, develop. bhū+ṇe+ti, a causative verb.

(ip) Bhikkhūhi, Bhikkhūbhi saha upāsakā ānāpānassatikammaṭhānam araññe bhāventi.

[LT] With monks, together, devotees, ānāpānassati-meditation, in forest, practice. **i.e.** Devotees practice ānāpānassati-meditation in the forest together with the monks. [bhāventi-develop, practice, bhū+ṇe+anti].

(ds) Bhikkhussa, \*Bikkhuno upāsako bhattam deti. [bhatta-food]

[LT] For monk, male-devotee, to food, offers. **i.e.** Male-devotee offers food for the monk.

(dp) Amhākam gāme manussā Bhikkhūnam bhattam denti.

[LT] Our, in village, men, for monks, to food, offer. **i.e.** Men in our village offer food for the monks.

(abs) Bhikkhusmā, Bhikkhumhā, \*Bhikkhunā ovādāṁ sāmañero labhati.  
 [LT] From monk, to instruction, novice, gets. **i.e.** The novice gets instruction from the monk.

(abp) Bhikkhūhi, Bhikkhūbhi ovādāṁ sāmañerā labhanti. [ovāda-advice]  
 [LT] From monks, to instruction, novices, get. **i.e.** The novices get instruction from the monks.

(gs) Bhikkhussa, Bhikkhuno dhammarā upāsako suṇāti.  
 [LT] Of monk, to dhamma-talk, male-devotee, hears. **i.e.** male-devotee hears the dhamma-talk of monk.

(gp) Bhikkhūnaṁ dhammarā upāsakā suṇanti.  
 [LT] Of monks, to dhamma-talk, male-devotees, hear. **i.e.** male-devotees hear the dhamma-talk of monks.

(ls) Bhikkhusmīṁ, Bhikkhumhi janō pasīdati.  
 [LT] In monk, people, admire. **i.e.** People admire the monk.

(lp) Bhikkhūsu, Bhikkhusu manussā pasīdanti.  
 [LT] In monks, men, admire. **i.e.** Men admire the monks.

**Note:** The underlined words are modifier (adjective) words.

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## Lesson (8)

**Pumliṅga, U-kāranta sadda**  
 Masculine Gender,  
 u-ending Nouns (Type II)  
**Satthu**-group Reader

### Satthu-teacher

(ns) **Satthā** sisse sippam sikkhāpeti.

[LT] Teacher, to students, to knowledge, teaches. **i.e.** Teacher teaches knowledge to the students.

(np) **Satthāro** sisse sippam sikkhāpentī.

[LT] Teachers, to students, to knowledge, teach. **i.e.** Teachers teach knowledge to the students.

**Note:** (1) sippam-an academic subject, knowledge or trade skill. (2) sikkhāpeti-causes to learn, teach. sikkha-to learn, to train+nāpe+ti, a causative verb.

(as) **Satthāram** sissā upathahanti.

[LT] To teacher, students, look after. **i.e.** Students look after the teacher.

(ap) **Satthāro** sissā upathahanti.

[LT] To teachers, students, look after. **i.e.** Students look after the teachers.

(is) \***Satthunā**, **Satthārā** saddhim sissā viharanti.

[LT] With teacher, together, students, live. **i.e.** Students live together with the teacher.

(ip) **Satthārehi-Satthārebhi**, **Satthūhi-Satthūbhi** saddhim sissā viharanti.

[LT] With teachers, together, students, live. **i.e.** Students live together with the teachers.

(ds) **Satthussa**, **Satthu**, **Satthuno** sissā garum karonti.

[LT] For teacher, students, respectfully, treat. **i.e.** Students respectfully treat the teacher.

(dp) **Satthārānam**, **Satthānam**, **Satthūnam** sissā garum karonti.

[LT] For teachers, students, respectfully, treat. **i.e.** Students respectfully treat the teachers.

(abs) \***Satthunā**, **Satthārā** sippam sissā labhanti.

[LT] From teacher, to knowledge, students, get. **i.e.** Students get knowledge from the teacher.

(abp) **Satthārehi-Satthārebhi**, **Satthūhi-Satthūbhi** sippam sissā labhanti.

[LT] From teachers, knowledge, students, get. **i.e.** Students get knowledge from the teachers.

(gs) **Satthussa**, **Satthu**, **Satthuno** ovādam sissā patikaronti.

[LT] Of teacher, to instruction, students, obey. **i.e.** Students obey the instruction of the teacher.

(gp) **Satthārānam**, **Satthānam**, **Satthūnam** ovādam sissā ādiyanti.

[LT] Of teachers, to instruction, students, take. **i.e.** Students take the instruction of the teachers.

**Note:** (1) patikaronti-respond, obey. pativ<sup>√</sup> kara+o+anti. (2) ādiyanti-take. ā<sup>√</sup> dā-to take+i+ya+anti. Due to prefix ā, the root dā means to take, not to give. Both verbs of the sentence are synonymous.

(ls) Satthari sissā piyāyanti.

(lp) Satthāresu, Satthūsu sissā piyāyanti.

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### Mātu-mother

Feminine gender, **u**-ending noun (yāgu-group, shown together here due to having shared structural patterns with satthu)

(ns) Mātā attano putte piyāyati.

[LT] Mother, of one's own, to children, adores. **i.e.** Mother adores her own children.

(np) Mātarō attano putte mamāyanti.

[LT] Mothers, of one's own, children, cherish. **i.e.** Mothers cherish their own children.

**Note:** (1) mamāyanti-to act as one's own, cherish, A nominal ākhyāta-verb. mama-my+āya-to act+anti  
 (2) putte-children in general, not sons only here.

(vs) \*Bhoti Māta, Bhoti Mātā, \*Bhoti Māte amhe piyāyatu!

[LT] Oh mother, to us, adore. **i.e.** Mother, adore us!

(vp) Bhotiyo Mātarō amhe piyāyatu! [Both are pañcamī-mode verbs]

[LT] Oh mothers, to us, adore. **i.e.** Mothers, adore us!

(as) Mātarām puttadhītarō piyāyanti.

[LT] To mother, sons and daughters, adore. **i.e.** Sons and daughters love (their) mother.

**Note:** puttadhītarō-son and daughters, a compound noun.putta+dhītu+yo.

(ap) Sabbe puttadhītarō Mātarō piyāyanti.

[LT] all, sons and daughters, to mothers, adore. **i.e.** All sons and daughters love (their) mothers.

(is) Puttadhītarō Mātarā, \*Mātuyā, \*Matyā vinā na jīvanti.

[LT] Sons and daughters, with mother, without, not, live. **i.e.** Sons and daughters do not live, i.e. survive without a mother.

(ip) Puttadhītarō Mātarehi-Mātarebhi, Mātūhi-Mātūbhi vinā na jīvanti.

[LT] Sons and daughters, with mothers, without, not, live. **i.e.** Sons and daughters do not live, i.e. survive without mothers.

(ds) Puttadhītarō Mātu, Mātussa, \*Mātuyā, \*Matyā pemaṁ karonti.

[LT] Sons and daughters, for mother, to affection, do. **i.e.** Sons and daughters treat a mother affectionately.

(dp) Mātarānam, Mātānam, Mātūnam puttadhītarō pemaṁ karonti.

[LT] For mothers, sons and daughters, to affection, do. **i.e.** Sons and daughters treat mothers affectionately.

(abs) Mātarā, \*Mātuyā, \*Matyā bahupakāram puttadhītarō labhanti.

[LT] From mother, to much help, sons and daughters, get. **i.e.** Sons and daughters get much help from mother.

(abp) Mātarehi-Mātarebhi, Mātūhi-Mātūbhi bahupakāram puttadhītarō labhanti.  
 [LT] From mothers, to much help, sons and daughters, get. **i.e.** Sons and daughters get much help from mothers. [bahupakāram-bahu-much, upakāra-help+arā]

(gs) Mātu, Mātussa, \*Mātuyā, \*Matyā puttadhītaresu mettā anantā hoti.  
 [LT] Of mother, in sons and daughters, love, immeasurable, is. **i.e.** Love of mother at (toward) sons and daughters is immeasurable.

(gp) Mātarānam, Mātānam, Mātūnam puttadhītaresu mettā anantā hoti.  
 [LT] Of mothers, in sons and daughters, love, immeasurable, is. **i.e.** Love of mothers at (toward) sons and daughters is immeasurable.

**Note:** (1) anantā-not measured, endless, na-not+anta-end. A compound noun, **na** changed to **an** per 334.  
 (2) mettā-loving goodwill, a kaññā-group noun.

(ls) Mātari, \*Mātuyā, \*Matyā, \*Mātuyam, \*Matyam puttadhītarō sakkaccam  
 upathahanti.  
 [LT] In mother, sons and daughters, respectfully, look after. **i.e.** Sons and daughters respectfully look after mother.

(lp) Mātaresu, Mātūsu puttadhītarō sakkaccam upathahanti.  
 [LT] In mothers, sons and daughters, respectfully, look after. **i.e.** Sons and daughters respectfully look after (their) mothers.

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## Lesson (9)

**Puniṅga, u-kāranta sadda**  
 Masculine Gender,  
 u-ending nouns, (Type III)  
**Guṇavā-group Reader**

**Guṇavantu**-virtuous person, virtuous, n, adj.

(ns) **Guṇavā**, Guṇavanto puriso sabbesam̄ piyo hoti. [piyo-beloved, liked]  
 [LT] Virtuous, man, for all, liked, is. **i.e.** Virtuous man is liked by all.

(np) **Guṇavanto**, Guṇavantā purisā sabbesam̄ piyā honti.  
 [LT] Virtuous, men, for all, likable, are. **i.e.** Virtuous men are liked by all.

(as) **Guṇavatām**, Guṇavantam̄ puggalam̄ aññe piyāyanti. [puggala-individual]  
 [LT] To virtuous, to individual, others, admire. **i.e.** Others admire a virtuous individual.

(ap) **Guṇavante puggale** aññe piyāyanti.  
 [LT] To virtuous, to individuals, others, admire. **i.e.** Others admire virtuous individuals.

(is) **Guṇavatā**, Guṇavantena puggalena saha manussā sammodanti.  
 [LT] With virtuous, with individual, together, men, are happy. **i.e.** Men are happy with a virtuous individual. [**puggala** is a purisa-group noun]

**Note:** sammodanti-well delighted. sariṁ-well√ muda-to be glad+a+anti. **m** of sariṁ changed to **m** per rule 31 and **u** of the root changed to **o** per vuddhi-procedure.

(ip) **Guṇavantehi**, Guṇavantebhi puggalehi saha manussā sammodanti.  
 [LT] With virtuous, with individuals, together, men, are happy. **i.e.** Men are happy with virtuous individuals.

(ds) **Gunavassa**, Guṇavato, Guṇavantassa purisassa narā thomenti.  
 [LT] For virtuous, for man, men, praise. **i.e.** Men praise a virtuous man.

(dp) **Guṇavatam̄**, Guṇavantānam̄ purisānam̄ narā thomenti.  
 [LT] For virtuous, for men, men, praise. **i.e.** Men praise virtuous men.

**Note:** thomenti-praise. thoma-to praise+ne+anti.

(abs) **Guṇavantasmā**, Guṇavantamhā, Guṇavantā purisā saṅgaham̄ naro labhati.  
 [LT] From virtuous, from man, to support, man, gets. **i.e.** Man gets support from virtuous man.

(abp) **Guṇavantehi**, Guṇavantebhi purisehi saṅgaham̄ narā labhanti.  
 [LT] From virtuous, from man, to support, men, get. **i.e.** Men get support from virtuous men.

**Note:** saṅgaha-support. sariṁ√ gaha+a. Due to being followed by consonant **g** of gaha, **m** of sariṁ changed to **n** per rule 31.

(gs) **Gunavassa**, Guṇavato, Guṇavantassa purisassa guṇam̄ aññe anuvattanti.  
 [LT] Of virtuous, of man, to virtue, others, emulate. **i.e.** Others emulate the virtue of a virtuous man.

(gp) Guṇavatam, Guṇavantānam purisānam guṇam aññe anuvattanti.  
 [LT] Of virtuous, of men, to virtue, others, emulate. i.e. Others emulate the virtue of virtuous men.

**Note:** anuvattanti-imitate. anu-by following√ vatta-to be+a+anti.

(ls) Guṇavati, Guṇavantasmīm, Guṇavantamhi, Guṇavante purise manussā piyāyanti.

(lp) Guṇavantesu purisesu manussā piyāyanti.

### Guṇavantu-virtuous family (Neuter)

Read the following sentences:

(ns) Guṇavarm, Guṇavantam kulam loke sobhati.  
 [LT] Virtuous, family, in the world, shines. i.e. Virtuous family shines in society.

**Note:** sobhati-to be graceful. subha-to beautify+a+ti.

(np) Guṇavantā, \*Guṇavanti, Guṇavantāni kulāni loke sobhanti.  
 [LT] Virtuous, families, in the world, shine. i.e. Virtuous families shine in society.

(as) Guṇavarm, Guṇavantam kulam narā pasāṁsanti.  
 [LT] To virtuous, to family, men, praise. i.e. Men praise the virtuous family.

(ap) Guṇavante, \*Guṇavanti, Guṇavantāni kulāni narā pasāṁsanti.  
 [LT] To virtuous, to families, men, praise. i.e. Men praise the virtuous families.

**Note:** pasāṁsanti-praise. pa√ saṁsa-to praise+a+anti. The underlined words are modified words.

### Guṇavantu-virtuous woman, (Feminine Gender) (an "ī" affix added to signify feminine gender)

Read the following sentences:

(ns) Guṇavantī, Guṇavatī itthī idha āgacchati.  
 [LT] Virtuous, woman, here, comes. i.e. Virtuous woman comes here.

(np) Guṇavantiyo, Guṇavatiyo itthiyo idha āgacchanti.  
 [LT] Virtuous, women, here, come. i.e. Virtuous women come here.

(as) Guṇavantim, Guṇavatirī itthim manussā pasāṁsanti.  
 [LT] To virtuous, to woman, men, praise. i.e. Men praise virtuous woman.

(ap) Guṇavantiyo, Guṇavatiyo itthiyo manussā pasāṁsanti.  
 [LT] To virtuous, to women, men, praise. i.e. Men praise virtuous women.

(is) Guṇavantiyā, Guṇavatiyā itthiyā saha naro katheti.

(ip) Guṇavantīhi, Guṇavantībhi, Guṇavatīhi, Guṇavatībhi itthīhi saha naro katheti.

(ds) Guṇavantiyā, Guṇavatiyā itthiyā puriso mālam deti.

(dp) Guṇavantīnam, Guṇavantīnam itthīnam puriso mālam deti.

(abs) Guṇavantiyā, Guṇavatiyā itthiyā naro sukham labhati.

(abp) Guṇavantīhi, Guṇavantībhi, Guṇavatīhi, Guṇavatībhi itthīhi naro sukham labhati.

(gs) Gunavantiyā, Guṇavatiyā itthiyā gunam manussā jānanti.

[LT] Of virtuous, of woman, to virtue, men, know. **i.e.** Men know the virtue of a virtuous woman.

**Note:** jānanti-know. ñā-to know+nā+anti, ñā changed to jā per rule 470.

(gp) Guṇavantīnam, Guṇavatīnam itthīnam gunam manussā jānanti.

[LT] Of virtuous, of women, to virtue, men, know. **i.e.** Men know the virtue of virtuous women.

(ls) Guṇavantiyā, Guṇavatiyā, Guṇavantiyam, Guṇavatiyam itthiyam yaso vadḍhati.

[LT] In virtuous, in woman, fame, grows. **i.e.** Fame of a virtuous woman grows.

(lp) Guṇavantīsu, Guṇavatīsu itthīsu bhogā vadḍanti.

[LT] In virtuous, in women, wealths, grow. **i.e.** Riches in virtuous women grow.

**Note:** (1) yaso-fame. (2) vadḍhati-grows. vaḍa-to grow+ya+ti. (3) bhoga-wealth. The underlined words are modified words.

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### Bhagavantu-the glorious one (Masculine)

Note: The sentences for this word are shown to familiarize with usage of this word for students though not shown in the declined word-forms.

(ns) Bhagavā, Bhagavanto buddho sabbesam garukaraṇīyo hoti.

[LT] The glorious, Buddha, of all, respect-worthy, is. **i.e.** Glorious Buddha is respect-worthy for all.

(np) Bhagavanto, Bhagavantā buddhā sabbesam garukaraṇīyā honti.

[LT] The glorious, Buddhas, of all, respect-worthy, are. **i.e.** Glorious Buddhas are respect-worthy for all.

**Note:** garukaraṇīyo-respected. garu-respect+karaṇīyo-should be done. garu√ kara+anīya, a kita-noun.

(as) Bhagavam, Bhagavantam buddham devā ca manussā ca saraṇam gacchanti.

[LT] To glorious, to Buddha, deities, also, men, also, to refuge, go. **i.e.** Deities as well as men go to the glorious Buddha as refuge.

(ap) Bhagavante buddhe devā ca manussā ca saraṇam gacchanti.

[LT] To glorious, to Buddhas, deities, also, men, also, to refuge, go. **i.e.** Deities as well as men go to the glorious Buddhas as refuge.

(is) Bhagavatā, Bhagavantena buddhena saha sattā sammodanti.

[LT] With glorious, with Buddha, together, beings, are joyous. **i.e.** Beings are joyous with the glorious Buddha.

(ip) Bhagavantehi, Bhagavantebhi buddhehi saha sattā sammodanti.

[LT] With glorious, with Buddhas, together, beings, are joyous. **i.e.** Beings are joyous with the glorious Buddha. (They are happy to see, to hear the wonderful teachings).

(ds) Bhagavassa, Bhagavato, Bhagavantassa buddhassa namo.

[LT] Of glorious, of Buddha, bow down. **i.e.** (I) bow down to the glorious Buddha.

(dp) Bhagavataṁ, Bhagavantānam buddhānam namo.

[LT] Of glorious, of Buddhas, bow down. **i.e.** (I) bow down to the glorious Buddhas.

(abs) Bhagavantasmā, Bhagavantamhā, Bhagavantā buddhā sukham jano labhati.

[LT] From glorious, from Buddha, to happiness, people, get. **i.e.** People get happiness from the glorious Buddha.

(abp) Bhagavantehi, Bhagavantebhi buddhehi sukham jano labhati.

[LT] From glorious, from Buddhas, to happiness, people, get. **i.e.** People get happiness from the glorious Buddhas.

(gs) Bhagavassa, Bhagavato, Bhagavantassa buddhassa guṇam aññe anuvattanti.

[LT] Of glorious, of Buddha, to virtue, others, emulate. **i.e.** Others emulate the virtue of the glorious Buddha.

(gp) Bhagavataṁ, Bhagavantānam buddhānari guṇe aññe anuvattanti.

[LT] Of glorious, of Buddhas, to virtues, others, emulate. **i.e.** Others emulate the virtues of the glorious Buddhas.

(ls) Bhagavati, Bhagavantasmīm, Bhagavantamhi, Bhagavante buddhe manussā piyāyanti.

(lp) Bhagavantesu buddhesu manussā piyāyanti.

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**Āyasmā**-one having a long life, i.e. venerable, adj, n.

(A kind of polite term among monastics, also used in conducting monastic procedures such as the ordination etc.)

Read the following sentences:

(ns) **Āyasmā ānando buddhassa upaṭhāko hoti.**

[LT] Venerable, Ānanda, of buddha, caretaker, is. **i.e.** Venerable ānanda is care-taker of Buddha.

**Note:** upaṭhāko=upa-near+ṭhā-stand by+ka-person, derived from ḷvu-suffix, the one who stands near by.

(np) **Sīlavanto Āyasmanto, Āyasmantā sīlena buddhassa sāsanam̄ sobhenti.**

[LT] The virtuous, venerables, by moral virtue, buddha's, to teaching, beautify. **i.e.** Virtuous venerables beautify the teaching of Buddha by moral virtue.

**Note:** (1) sāsanam̄-teaching, message, Buddhism as a whole, sāsa-to teach+yu+am̄ (2) sobheti-beautifies. subha-to grace+ne+anti. The underlined word is modifier in this sentence.

(as) **Āyasmantam̄ ānandam̄ bhagavā āmanteti.**

[LT] To venerable, to Ānanda, the glorious one (Buddha), addresses. **i.e.** Buddha calls venerable ānanda.

(ap) **Āyasmanto, Āyasmante bhikkhū buddho āmanteti.**

[LT] To venerables, to monks, the glorious one (buddha), calls. **i.e.** Buddha calls venerable monks.

**Note:** āmanteti-addresses. ā√ manta-to whisper+ne+ti.

(is) **Āyasmatā, Āyasmantena sāriputtena saddhim̄ bhikkhū viharanti.**

[LT] With venerable, with sāriputta, together, monks, live. **i.e.** Monks live together with venerable sāriputta.

(ip) **Āyasmantehi-Āyasmantebhi therehi saddhim̄ bhikkhū viharanti.**

[LT] With venerable, with senior monks, together, monks, live. **i.e.** Monks live together with venerable senior monks.

(ds) **Āyasmassa, Āyasmantassa, Āyasmato mahākassapassa buddho anumodati.**

[LT] For venerable, for mahākassapa, buddha, rejoices. **i.e.** Buddha rejoices in venerable mahākassapa.

(dp) **Āyasmataṁ, Āyasmantānam̄ therānam̄ buddho anumodati.**

[LT] For venerable, for senior monks, buddha, rejoices. **i.e.** Buddha rejoices in venerable senior monks.

**Note:** anumodati-rejoices, appreciates. anu√ muda-to be glad+a+ti.

(abs) **Āyasmantasmā, Āyasmantanmhā, Āyasmantā sāriputtā ovādām̄ mayam̄ suñoma.**

[LT] From venerable, from sāriputta, to advice, we, listen. **i.e.** We listen to the advice from venerable sāriputta.

(abp) **Āyasmantehi Āyasmantebhi therehi ovādām̄ mayam̄ suñoma.**

[LT] From venerables, from senior monks, to advice, we, listen. **i.e.** We listen the advice from venerable senior monks.

(gs) **Āyasmassa, Āyasmantassa, Āyasmato sāriputtassa guṇam̄ mahantam̄ hoti.**

[LT] Of venerable, of sāriputta, virtuous quality, great, is. **i.e.** The virtuous quality of venerable sāriputta is great.

**Note:** mahantam-great, noble. adj noun.

(gp) Āyasmataṁ, Āyasmantānam bhikkhūnam gunā mahantā honti.

[LT] Of venerables, of senior monks, virtuous qualities, great, are. **i.e.** The virtuous qualities of venerable senior monks are great.

(ls) Āyasmantasmim, Āyasmantamhi, Āyasmante ānande bahū janā pasīdanti.

[LT] At venerable, at ānanda, many, people, admire. **i.e.** Many people admire venerable ānanda.

(lp) Āyasmantesu bhikkhūsu upāsakā pasīdanti.

[LT] At venerables, at monks, devotees, admire. **i.e.** Devotees admire venerable monks.

**Note:** The underlined words in this noun-group are modified words as in gacchanta-group.

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## Lesson (10)

### **Pumliṅga, Ū-kāranta sadda**

Masculine Gender,  
ū-ending Nouns  
**sayambhū**-group Reader

### **Sayambhū**-Self-enlightened Buddha, n, adj.

Read the following sentences:

(ns) **Sayambhū** sammāsambuddho devamanussānam hitāya dhammāni deseti.  
[LT] Self-enlightened, perfectly enlightened buddha, of deities and men, for benefit, to dharma, teaches. i.e. Self-enlightened, perfectly enlightened Buddha teaches dharma for the benefit of deities and men.

**Note:** devamanussānam=deva-deities+manussa-man+nam, a compound noun.

(np) **Sayambhuvo**, \***Sayambhuno** buddhā devamanussānam hitāya uppajjanti.  
[LT] Self-enlightened, buddhas, of deities and men, for benefit, arise. i.e. Self-enlightened Buddhas arise for the benefit of deities and men.

(as) **Sayambhum** sammāsambuddham devamanussā saraṇam gacchanti.  
[LT] To self-enlightened, to perfectly enlightened buddha, deities and men, to refuge, go.  
i.e. Deities and men go to self-enlightened, perfectly enlightened Buddha as refuge.

(ap) **Sayambhū**, **sayambhuvo**, \***Sayambhuno** buddhe devamanussā saraṇam gacchanti.

(is) **Sayambhunā** buddhena saddhiṁ loko pamodati. [pa√ muda-to be glad+a+ti]  
[LT] With self-enlightened, with buddha, together, the world, delighted.  
i.e. The world is delighted with self-enlightened Buddha.

(ip) **Sayambhūhi**, **Sayambhūbhi** buddhehi saddhiṁ loko pamodati.

(ds) **Sayambhussa**, **Sayambhuno** buddhassa bahū manussā abhivandanti.  
[LT] Of self-enlightened, of buddha, many, men, worship. i.e. Many men worship self-enlightened Buddha.

(dp) **Sayambhūnam** buddhānam bahū manussā abhivandanti.

**Note:** abhivandanti-specially honor, worship. abhi√ vanda-to worship, to bow+a+anti.

(abs) **Sayambhusmā**, **Sayambhumhā**, **Sayambhunā** buddhasmā jano sukhaṁ labhati.  
[LT] From self-enlightened, from buddha, people, to happiness, get.  
i.e. People get happiness from self-enlightened Buddha.

(abp) **Sayambhūhi**-**Sayambhūbhi** buddhehi sukhaṁ devamanussā labhanti.  
[LT] From self-enlightened, from buddhas, to happiness, deities and men, get.  
i.e. Deities and men get happiness from self-enlightened Buddhas.

(gs) **Sayambhussa**, **Sayambhuno** buddhassa sattesu karuṇā mahā hoti.

[LT] Of self-enlightened, of buddha, in beings, compassion, great, is.  
 i.e. Compassion of self-enlightened Buddha on (toward) beings is great.

(gp) Sayambhūnam buddhānam sattesu karuṇā appamāṇā hoti.  
 [LT] Of self-enlightened, of buddhas, in beings, compassion, measureless, is.  
 i.e. Compassion of self-enlightened Buddha on (toward) beings is measureless.

**Note:** appamāṇā-without measure, immeasurable. na-not<sup>v</sup> pamāṇa-measure+yo, a compound noun.

(ls) Sayambhusmiṁ, Sayambhumhi buddhamhi sabbaññutaññānam atthi.  
 [LT] In self-enlightened, in buddha, all-knowing supreme knowledge, is.  
 i.e. There is all-knowing supreme knowledge in self-enlightened Buddha.

**Note:** sabbaññutaññānam-omniscient knowledge. sabba-all<sup>v</sup> ññuta-knowing+ññāna-knowledge+si, a compound noun.

(lp) Sayambhūsu sammāsambuddhesu anekā buddhaguṇā sarvijjanti.  
 [LT] In self-enlightened, in perfectly enlightened buddhas, many, attributes of Buddha, are.  
 i.e. There are many attributes of buddha in self-enlightened, perfectly enlightened Buddhas.

### Sabbaññū-the omniscient Buddha

(Masculine, ū-ending nouns, sayambhū-group)

Read the following sentences:

(ns) Sabbaññū buddho lokām anukampati. lokassa hitāya ca dhammarām deseti.  
 [LT] The omniscient, buddha, to the world, is kind, of world, for benefit, also, to dharma, teaches.  
 i.e. The omniscient Buddha is kind to the world and teaches dharma for the benefit of the world also .

(np) \*Sabbaññuno buddhā lokām anukampanti. lokassa hitāya ca dhammarām desentu!

(vs) bho Sabbaññū lokassa hitāya dhammarām desetu!  
 [LT] The omniscient, buddha, of world, for benefit, to dharma, teach!  
 i.e. The omniscient Buddha, teach dharma for the benefit of the world!

(vp) Bhonto Sabbaññū, \*Sabbaññuno lokassa hitāya dhammarām desentu!

(as) Sabbaññurām buddharām aham saraṇarām gacchāmi.  
 [LT] To the omniscient, to Buddha, I, to refuge, go. i.e. I go to the omniscient Buddha as refuge.

(ap) Sabbaññū, \*Sabbaññuno buddhe mayām saraṇarām gacchāma.  
 [LT] To the omniscient, to Buddhas, we, to refuge, go. i.e. We go to the omniscient Buddhas as refuge.

(is) Sabbaññunā buddhena saha āyasmā sāriputto mahājanassa dhammarām katheti.  
 [LT] With the omniscient, with Buddha, together, venerable, sāriputta, for the mass of public, to dharma, talks. i.e. Venerable sāriputta, together with omniscient Buddha, talk dharma to the great mass of people.

**Note:** mahājana-mass of people. mahā-great, many+jana-people. A compound noun.

(ip) Sabbaññūhi, Sabbaññūbhi buddhehi aññatitthiyā vādato virujjhanti.[vāda-belief+to-by]

[LT] With the omniscient, with Buddhas, heretics, by belief, are opposite.  
**i.e.** Heretics are opposite of the omniscient Buddha in belief (i.e. views).

(ds) **Sabbaññussa, Sabbaññuno buddhassa manussā cattāro paccaye denti.**

[LT] For the omniscient, for Buddha, men, to four, to requisites (food, robe, lodging, medicine),  
 donate.

**i.e.** Men donate four requisites for the omniscient Buddha.

(dp) **Sabbaññūnam buddhānam manussā cattāro paccaye denti.**

(abs) **Sabbaññusmā, Sabbaññumhā, Sabbaññunā buddhasmā devamanussā sukham labhanti.**

(abp) **Sabbaññūhi, sabbaññubhi buddhehi devamanussā sukham labhanti.**

(gs) **Sabbaññussa, Sabbaññuno buddhassa gunā appameyyā honti.**

[LT] Of the omniscient, of Buddha, virtuous qualities, immeasurable, are.

**i.e.** Virtuous qualities of the omniscient Buddha are immeasurable.

**Note:** appameyyā-not to be measured. na-not, pa<sup>v</sup> mā-to measure+ṇya+yo. **na** changed to **a** and an extra **p** added. A kita-noun.

(gp) **Sabbaññūnam buddhānam gunā appameyyā honti.**

(ls) **Sabbaññusmiṁ, Sabbaññumhi buddhe cha asādhāraṇāñāṇāni santi.**

[LT] In the omniscient, in Buddha, six, unique super-knowledges, are.

**i.e.** There are six unique super-knowledges in the omniscient Buddha.

**Note:** asādhāraṇā-not related, exclusive to. na-not, sādhāraṇa-associated with+yo. A compound-noun.

(lp) **Sabbaññūsu buddhesu dasa nāṇabalāni santi.** [nāṇa-superknowledge+balāni-powers]

[LT] In the omniscient, in Buddhas, ten, power of super-knowledges, have.

**i.e.** The omniscient Buddhas have ten powers of super-knowledges.

**Note:** The underlined words are modified words.

### Nouns of Respect & Plural usage

In Pāli writing, there is a particular pattern of using the plural-case even though it is singular. This occurs in referring to individuals who are worthy of great respect and adoration such as Buddha, teachers, parents and those who are senior in terms of age or virtue.

### Collective nouns & Singular Usage

Similarly, there is also particular usage of singular-case when referring to collective-grouping such as the word **jano**-people, **saṅgho**-community, **saṃsāro**-cycle of rebirth and death, **mahāsamuddo**-the great ocean.

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## Lesson (11)

**Pumliṅga, O-kāranta sadda**  
 Masculine Gender,  
 o-ending Noun Reader

**Go-cow, cattle (pronounce as in gall)**

Read the following sentences:

(ns) **Go** gocaram gacchati.

[LT] Cow, to pasture, goes. **i.e.** Cow goes to the pasture.

**Note:** gocaram-pasture where cows wander. go-cattle√ cara-to wander around+a+ari, a kita-noun.

(np) **Gavo, Gāvo** gocare tiṇāni khādanti.

[LT] Cattle, at pasture, to grasses, eat. **i.e.** Cattle eat the grass at the pasture.

(as) **Gavam, Gāvam, Gāvum** gopālo rakkhati.

[LT] To cow, cow-boy, protects. **i.e.** Cow-boy protects cow.

**Note:** (1) gopālo-cowboy. go-cattle√ pāla-to protect+a+si, a kita-noun. (2) rakkhati-protects, rakkha+a+ti.

(ap) **Gavo, Gāvo** gopālo rakkhati.

[LT] To cows, cow-boy, protects. **i.e.** Cow-boy protects cows.

(is) **Gavena, Gāvena** kassako khettaṁ kasati.

[LT] With cow, farmer, to field, plows. **i.e.** Farmer plows the field with an ox.

**Note:** (1) kassako-farmer. kasa-to plow+ḥvu+si, a kita-noun. (2) khettaṁ-farm, plot of land where seeds are planted. khipa-to throw seeds+ta, a kita noun. (3) kasati-plows, kasa-to plow, to scratch+a+ti.

(ip) **Gohi, Gobhi** kassakā khettaṁ kasanti.

[LT] With cows, farmers, to field, plow. **i.e.** Farmers plow the field with oxen.

(ds) **Gavassa, Gāvassa** gopālo tinam deti.

[LT] For cow, cow-boy, to grass, gives. **i.e.** Cow-boy gives cow the grass (to eat).

(dp) **Gavam, Gunnam, Gonam** gopālo tiṇāni deti.

[LT] For cows, cow-boy, to grasses, gives. **i.e.** Cow-boy gives cows the grasses (to eat).

(abs) **Gavasmā, Gavamhā, Gavā, Gāvasmā, Gāvamhā, Gāvā** khīrañca sappiñca  
 puriso labhati. [khīrañca=khīram+ca, sappiñca=sappim+ca]

[LT] From cow, to milk, also, to butter, also, man, gets. **i.e.** Man gets milk and butter from the cow.

(abp) **Gohi, Gobhi** khīrañca sappiñca manussā labhanti.

[LT] From cows, to milk, also, to butter, also, men, get. **i.e.** Men get milk and butter from the cows.

(gs) **Gavassa, Gāvassa** balaṁ nissāya manussā sakatena nagaram gacchanti.

[LT] Of bull, to strength, depending on, men, by bullock-cart, to town, go. **i.e.** Men go to town by bullock-cart depending on the strength of bull.

**Note:** (1) nissāya-based on. ni-down\ si-to lean+tvā. The component vowel of the root changed to ā. One extra s added and tvā changed to ya. A kita-verb. (2) sakatena-by bullock-cart, a neuter gender noun.

(gp) Gavam̄, Gunnam̄, Gonam̄ balaṁ nissāya manussā sakatena nagaram̄ gacchanti.

(ls) Gavasmīm̄, Gavamhi, Gave, Gāvasmīm̄, Gāvamhi, Gāve mahantam̄ balaṁ atthi.  
[LT] In the bull, great, strength, is. i.e. There is great strength in the bull.

(lp) Gavesu, Gāvesu, Gosu balaṁ atthi.  
[LT] In the bulls, strength, is. i.e. There is strength in the bulls.

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## NEUTER GENDER NOUNS

### Lesson (1)

**Napuṁsakaliṅga, Niggahitanta**  
 Neuter gender,  
 am-ending nouns, Type (I)  
 Citta-group Reader

### Citta-mind

Read the following sentences:

(ns) (a) Cittam khaṇe khane uppajjati ca, nirujjhati ca.  
 [LT] Mind, at moment, at moment, arises, also, ceases, also.  
**i.e.** Consciousness arises and passes away every moment.

(b) Dantam Cittam āvahati.  
 [LT] Trained, mind, to happiness, brings up. **i.e.** Trained mind brings happiness.

**Note:** (1) dantam-trained and tamed. damu-to tame+ta+si. Re: 584. (2) khaṇe khaṇe=every moment, emphatic repetition of the same words (3) āvahati-brings up, ā-toward√ vaha-to carry+ti.

(np) Dantāni Cittā, Cittāni sukharīn āvahanti.  
 [LT] Trained, minds, happiness, bring up. **i.e.** Trained minds bring happiness.

(as) Pañdito Cittam samathavipassanābhāvanāhi bhāveti.  
 [LT] The wise, mind, by samatha vipassanā meditation, develops.  
**i.e.** The wise develops the mind by means of samatha & vipassanā meditation.

(ap) Pañdītā samathavipassanābhāvanāhi Citte, Cittāni bhāventi.

(is) Cittena nīyati loko.  
 [LT] By mind, being led, the world. **i.e.** The world is being led by the mind. (The mind is chief driving force of all living beings in the world). nīyati-being led, nī-to lead+ya+ti, a passive voice verb.

(ip) Cittehi, Cittebhi nīyanti sattā.  
 [LT] By mind, being led, beings. **i.e.** The living beings are being led by the mind.

(ds) Samatho ca vipassanā ca samkilitthassa Cittassa upakārā honti.  
 [LT] Samatha, also, vipassanā, also, of stressed, of mind, beneficial, are.  
**i.e.** The samatha as well as vipassanā are beneficial for the stressed mind.

**Note:** (1) saṁkiliṭṭha-stressed, polluted, saṁ/kilisa-to be stressed+ta-perfect tense suffix+sa. Re: 573 how this word is structured. (2) upakārā-of help, beneficial, upa√ kara+ṇa+yo, a kita-noun.

(dp) Samatho ca vipassanā ca samkilitthānam Cittānam upakārā honti.  
 [LT] Samatha, also, vipassanā, also, of stressed, of mind, beneficial, are.  
**i.e.** The samatha as well as vipassanā are beneficial for the stressed minds.

(abs) Cittasmā, Cittamhā, Cittā mahantam sukhadukkham sattā paṭivedenti.  
 [LT] From mind, to great, to joy and suffering, beings, experience. **i.e.** Beings experience great joy and suffering from the mind. (Based on the mind, they feel happiness and suffering)

(abp) Cittehi, Cittebhi mahantam sukhadukkham sattā paṭivedenti.

(gs) Cittassa damatho sādhu.  
 [LT] Of mind, taming, is good. **i.e.** Taming (training) of the mind is good.

(gp) Cittānam damatho sādhu.

(ls) Cittasmim, Cittamhi, Citte nānāvidhā ārammaṇā uppajjanti.  
 [LT] In mind, various, mental objects, occur. **i.e.** Various mental objects appear in the mind.

(lp) Cittesu nānāvidhā ārammaṇā uppajjanti.

**Note:** (1) nānāvidhā-of various kinds of, nānā-various+vidhā-kinds+yo, a compound noun. (2) ārammaṇā-things where the mind used to fall on, objects of the consciousness such as sights, sound, smell, sensations etc. āvramu+yu+yo, a kita-noun. Underlined words are modifier words.

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### Kamma-work, deed, action and Kammic force

(ns) Kammam satte vibhajjati hīnapaṇītatāya.  
 [LT] Kamma, to beings, distinguishes, by being in low and high stages. **i.e.** Kamma distinguishes beings by (causing the states of) being low and high.

**Note:** (1) vibhajjati-classes, distinguishes, vi-specially√ bhaja-to distribute+ya+ti.  
 (2) hīnapaṇītatāya-hīna-low+paṇīta-high+tā-being+nā, a taddhita-noun of feminine gender, kaññā-group. Re: sutta 360.

(np) Kammā, Kammāni sattānam bhavesu vipākam denti.  
 [LT] Kammas, of beings, in lives, to results, give. **i.e.** Kammas yield result in the lives of beings.

(as) Kusala vā akusala vā kammam satto kroti kāyena vācāya manasā.  
 [LT] To wholesome, or, to unwholesome, or, to Kamma, being, does, by body, by speech, in mind. **i.e.** A being commits either wholesome or unwholesome kamma by body, by speech and in mind.

**Note:** vā is a nipāta-particle which signifies an alternative, non-specific choice in this sentence.

(ap) Kusale vā akusale vā Kamme, Kammāni sattā karonti kāyena vācāya manasā.

(is) Kammena, \*Kammanā, \*Kammunā vattate loko. [vatta-to be+te]  
 [LT] By Kamma, happens, the world. **i.e.** The world happens (determined) by Kamma.

(ip) Kammehi, Kammebhi vattate pajā.

(ds) Kammassa, \*Kammuno katattā sukhadukkham sattā anubhavanti.  
 [LT] Of Kamma, for reason of having done, joy and suffering, beings, experience. **i.e.** Beings experience Joy and suffering due to having done kamma.

**Note:** (1) anubhavati-experiences, anu-again<sup>v</sup> bhū-to be+a+ti (2) katattā=kata-done+tta-being+smā-due to. a taddhita-noun of citta-group. Re:utta 360.

(dp) Kammānam̄ katattā sukhadukkham̄ sattā anubhavanti.

(abs) Kamasmā, Kammamhā, Kammā, \*Kammunā phalam̄ jāyati. [jana+ya+ti]  
[LT] From kamma, result, arises. **i.e.** The result arises from kamma.

(abp) Kammehi-Kammebhi phalāni jāyanti.

(gs) Kammassa, \*Kammuno vipākam̄ sabbe sattā anubhavanti.

[LT] Of kamma, to result, all, beings, experience. **i.e.** All beings experience the result of kamma.

(gp) Kammānam̄ vipākam̄ sabbe sattā anubhavanti.

(ls) Kammasmim̄, Kammamhi, Kamme, \*Kammani sattā nivaddhā honti.

[LT] In kamma, beings, tied-up, are. **i.e.** In kamma, all beings are tied up.

(lp) Kammesu sattā nivaddhā honti.

**Note:** nibaddhā-bound, ni<sup>v</sup> bandha-to tie up+ta+yo, a kita-verb.

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Additional reading lessons using two neuter gender words **puñña**-virtuous & **pāpa**-evil:

(ns) Puññam̄ sukhavipākam̄, pāpam̄ dukkhavipākam̄ deti.

[LT] virtuous deed, to good result, evil deed, to bad result, gives.

**i.e.** Virtuous deed gives good result and evil deed gives bad result.

**Note:** (1) sukhavipākam̄-pleasant result, sukha-happy+vipāka-result+ari (2) pāpam̄-evil (3) dukkhavipākam̄-bad result, dukkha-unhappy, suffering+vipāka+am̄.

(np) puññāni paralokasmim̄ pāṇinam̄ patiṭṭhā honti.

[LT] Meritorious deeds, in after-life, of beings, supporting-ground, are. **i.e.** Meritorious deeds are supporting-ground of beings in after-life.

**Note:** (1) paralokasmim̄-in other world, in next life, para-other+loka-world, life+smim̄ (2) pāṇinam̄-of beings (3) patiṭṭhā-the ground where one stands firm, refuge, support. pati<sup>v</sup> ṭhā+kvi, a kita-noun.

(as) Sace puriso puññam̄ karoti, atha saggam̄ gamissati, sukhān̄ labhissati.

[LT] If, man, to meritorious deed, does, then, to heaven, will go, to happiness, will get.

**i.e.** If a man does meritorious deed, then (he) will go to heaven and get happiness.

**Note:** (1) sace-if, a nipāta-particle (2) atha-then, also a nipāta-particle (3) saggam̄-to heaven.

(ap) Sace puriso pāpāni kareyya, atha nirayam̄ gamissati, dukkham̄ labhissati..

[LT] If, man, to evil deeds, would do, then, to hell, will go, to suffering, will get.

**i.e.** If a man would do evil deeds, then (he) will go to hell and get suffering.

**Note:** nirayam̄-to hell, ni-without+aya-happiness+am̄, r is inserted. Hell is called niraya because there is no joy there.

(is) puññena sattā sugatim̄ gacchanti. pāpena duggatim̄ gacchanti

[LT] By virtuous deed, beings, to good destiny, go, by evil deed, to bad destiny, go. **i.e.** Beings go to destiny of good rebirth by virtuous deed. By evil deed, (they) go to destiny of bad rebirth.

(ip) Puññehi, puññebhi sattā sugatim gacchanti. pāpehi, pāpebhi duggatim gacchanti

**Note:** (1) sugatim-to good destiny, su+gati+am (2) duggatim-to bad destiny, du+bad+gati+am.

(ds) puññassa kiriya sādhu hoti. Pāpassa karaṇam na sādhu hoti.

[LT] Of virtuous deed, doing, good, is. of evil, doing, not, good, is. **i.e.** Doing of virtuous deed is good. Doing of evil is not good.

**Note:** (1) kiriya-doing, kara-to do+ririya+a+si, a kita-noun (2) sādhu-good. (3) karaṇam-doing, kara+yu+si.

(dp) puññānam kiriya sādhu hoti. Pāpānam karaṇam na sādhu hoti.

(abs) Paññito pāpasmā pāpamhā pāpā viramati. puññasmā, puññamhā puññā na hāyati.

[LT] The wise, from evil, avoids. from virtuous deed, not, fails. **i.e.** The wise avoids evil and does not fail from virtue.

(abp) Duccaritam karonto puriso puññehi, puññebhi hāyati. Pāpehi vadhati.

[LT] To bad conduct, doing, man, from virtuous deeds, fails. With evil, increases. **i.e.** The man doing bad conduct fails from virtue and increases with evil.

**Note:** (1) duccaritam-bad conduct. (2) karonto-doing, kara+o+anta+si, present participle kita-verb.

(gs) puññassa kammuno vipākam ittham hoti. apuññassa kammuno vipākam aniṭṭham hoti.

[LT] Of virtuous, of deed, result, pleasant, is, of unwholesome, of deed, result, unpleasant, is. **i.e.** The result of virtuous deed is pleasant. The result of unwholesome deed is unpleasant.

**Note:** (1) ittham-pleasant, isu+ta+si, a kita-noun. Refer to Sutta 573. (2) apuññassa-evil, opposite of puñña, (3) aniṭṭham-unpleasant. na\itthha+si, a compound noun.

(gp) puññānam vipākam ittham hoti. pāpānam vipākam aniṭṭham hoti.

(ls) (a) Sattānam mano pāpasmiṁ, pāpamhi, pāpe ramati. [ramati-enjoys, ramu+a+ti]  
[LT] Of beings, mind, in evil, enjoys. **i.e.** The mind of beings enjoys in evil.

(b) Paññito puññasmī, puññamhi, puññe na pamajjati.

[pamajjati-forgets, pa\ mada-to forget+ya+ti, āv.]

[LT] Wise, in virtuous deed, not, forget.

**i.e.** The wise does not forget in (doing) virtuous deed.

(lp) Buddhā puññesu apamādaṁ pasānsanti.

[LT] Buddhas, in virtuous deeds, to diligence, praise.

**i.e.** Buddhas praise diligence in virtuous deeds.

**Note:** (1) apamādaṁ-diligence, na-not\ pamāda-forgetfulness+am, a compound-noun. (2) pasānsanti-praise. pa\ saṁsa-to praise+a+anti, āv.

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## Lesson (2)

**Napuṁsakaliṅga, Niggahitanta**  
 Neuter gender,  
 am, o-ending noun words, Type (II)

**Mano-group Reader**

### Mano-mind

Masculine-Neuter (Dual gender, am-ending noun)

(ns) **Manam**, \***Mano** dhammānam pubbaṅgamo hoti.

[LT] Mind, of phenomenon, fore-runner, is. **i.e.** The mind is fore-runner of all things.

**Note:** pubbaṅgamo-preceding, pubbam-at the front+gamo-goer, fore-runner+si, m changed to n by 31.

(np) **Manā, Manāni** uppajjītvā nirujjhanti.

[LT] Minds, having arisen, pass. **i.e.** Minds, having arisen, pass.

**Note:** (1) upajjītvā-having arisen, u√ pada+ya+i+tvā. (2) nirujjhanti-cease, ni√ rudha+ya+anti.

(as) **Arahā paresam Manam, \*Mano paricchinditvā jānāti.**

[LT] An arahanta-saint, of others, to mind, having analyzed, knows. **i.e.** The enlightened arahanta-saint knows other's mind after having analyzed (by means of the psychic power).

(ap) **Paresam Mane, Manāni paricchinditvā arahanto jānanti.**

[LT] Of others, to minds, having analyzed, enlightened arahanta-saints, know. **i.e.** The enlightened arahanta-saints know other's minds after having analyzed (by means of psychic power).

**Note:** (1) parichinditvā-having analyzed, pari-from all around√ chida-to cut+i+tvā. (2) jānāti-knows, nā+nā+ti. jānnanti-know, nā+nā+anti. Re: 470.

(is) **Pāpakena vā kalyānena vā Manena, \*Manasā kammarā naro karoti.**

[LT] By evil, or, by good, or, by mind, to kamma, man, does. **i.e.** Man commits kamma either by evil or good mind.

(ip) **Sattā attano Manehi, Manebhi kusalañca akusalañca kammarā karonti.**

[LT] Beings, of one's, by minds, to wholesome, also, to unwholesome, also, to kamma, do. **i.e.** Beings commit wholesome kamma as well as unwholesome kamma by their minds.

(ds) **Samathavipassanāya Manassa, \*Manaso damatho hoti.**

[LT] By samatha and vipassanā meditation, of mind, taming, is. **i.e.** Taming of mind happens by samatha and vipassanā meditation.

**Note:** damatho-taming, training, damu-to tame+tha+si, a kita-noun.

(dp) **Samathavipassanāya Manānam bhāvanā hoti.**

[LT] By samatha-vipassanā, of minds, development, is. **i.e.** Development of minds happens by samatha-vipassanā meditation.

**Note:** bhāvanā-developing, bhū-to be, to develop+yu+si, a kita-noun of feminine gender kaññā-group nouns.

(abs) **Manasmā, Manamhā, Manā, \*Manasā** sukhañca dukkhañca jāyati.  
 [LT] From mind, happiness, also, suffering, also, arises. **i.e.** Happiness and suffering arises from the mind (experiences in mind).

(abp) **Manehi, Manebhi** sukhañca dukkhañca jāyati.

(gs) **Sudantassa Manassa, \*Manaso ānisamso** mahā hoti.  
 [LT] Of well-tamed, of mind, benefit, great, is. **i.e.** The benefit of a well-trained mind is great.

**Note:** sudantassa-of well-tamed, su-well√ damu-to tame+sa, a kita-noun, See sutta 584 about this word.

(gp) **Subhāvitānam Manānam ānisarīso** mahā hoti.  
 [LT] Of well-developed, of minds, benefit, great, is. **i.e.** The benefit of a well-developed minds is great.

**Note:** subhāvitānam-well-developed, su-well√ bhū-to develop+i+ta+nam, a kita-noun.

(ls) **Manasmim, Manamhi, Mane \*Manasi** aneke cittacetasikā uppajjanti.  
 [LT] In mind, not one, mind and mind-based sub-mental states, arise. **i.e.** Various mind and mind-based sub-mental states arise in the mind.

**Note:** (1) aneke-not one but many, na-not, √+eke-ones+yo, a compound-noun. (2) cittacetasikā- mind and sub-mental states, cittacetasika+yo, a compound noun.

(lp) **Manesu** aneke cittacetasikā uppajjanti.

**Note:** The underlined words are modifier (adjective) words.

### **Jarā**-aging, old-age (\*Feminine Gender, ā-ending noun )

(ns) **Jāti'pi dukkhā. Jarā'pi dukkhā.**  
 [LT] Birth, also, is dukkha, old-age, also, is dukkha. **i.e.** Birth as well as old-age are dukkha.

(np) **Jarāyo** satte abhibhavanti.  
 [LT] Old-ages, to beings, overwhelm. **i.e.** Old-ages overwhelm beings (they cannot escape it).

(as) **Sabbe sattā Jaram anatītā honti.** [na-not√atītā-past+yo]  
 [LT] All, beings, to old-age, cannot overcome, are. **i.e.** All beings cannot overcome old-age.

(ap) **Sabbe sattā Jarā, Jarāyo** anatītā.

(is) **Jarāya, \*Jarasā** abhibhūtā sabbe sattā jaram na ativattanti.  
 [LT] By old-age, being overwhelmed, all, beings, to old-age, not, overcome. **i.e.** Overwhelmed by old-age, all living beings cannot overcome old-age.

**Note:** (1) abhibhūtā-being overwhelmed, abhi-over, √+bhū-to be+ta+yo, a kita-noun.  
 (2) na-not, a nipāta particle (3) ativattanti-overcome, ati-beyond√ vatta-to be+anti.

(ip) **Jarāhi, Jarābhi** abhibhūtā sattā jaram na ativattanti.

(ds) **Jarāya, \*Jaraso** atikkamāya sattā vāyamanti.  
 [LT] Of old age, to overcome, beings, make effort. **i.e.** Beings make effort to overcome old-age.

**Note:** (1) atikkamāya-to overcome, ati-past, √kamu-to go+sa, a kita-noun. Re: 109. (2) vāyamati-makes effort, vāyama-to strive+anti.

(dp) Jarānam atikkamāya sattā vāyamanti.

(abs) Jarāya, \*Jarasā sattā na vimuccanti.

[LT] From old-age, beings, not, escape. **i.e.** Beings do not escape from old-age.

**Note:** vimuccanti-escape, vi-specially√+muca-to free+ya+anti.

(abp) Jarāhi, Jarābhi sattā na vimuccanti.

(gs) Jarāya, \*Jaraso vasena naro dubbalo palitakeso hoti.

[LT] Of old-age, by power of, man, weak, grey-haired, is. **i.e.** Man is weak and grey-haired by means of old-age.

**Note:** (1) vasena-by power of. vasa-power+nā (2) dubbalo-weak, du-without√ vala-energy+si, a compound noun. Here **du** means without as in dussīlo-without morality, dappañño-without wisdom. (3) palitakeso= grey-haired, palita-grey+kesa-haired+si, a compound-noun.

(gp) Jarānam vasena narā dubbalā palitakesā honti.

(ls) Jarāya, Jarāyam, \*Jarasi sattā jiguchanti.

[LT] In old-age, beings, disgust. **i.e.** Beings disgust at old-age.

(lp) Jarāsu sattā jiguchanti.

**Note:** Jiguchanti-disgust. gupa-to censure+cha+anti, an ākhyāta-verb called abbhāsa-verb. Re Sutta 433, 462, 465 to understand how this verb is structured.

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### Lesson (3)

**Napuṁsakaliṅga, Ākāranta sadda**  
 Neuter gender  
 ā-ending noun Reader

**Asaddham**-a household with no faith, faithless family, adj, n.

(ns) Asaddham kulam imasmīm nagare atthi.

[LT] faithless, family, in this, in town, is. **i.e.** There is a faithless household in this town.

(np) Imasmim vijite Asaddhāni kulāni santi.

[LT] In this kingdom, faithless, families, are. **i.e.** There are faithless households in this kingdom.

(as) Asaddham kulam bhikkhu na upagacchati. [upagacchati-goes near, upa-near√gamu-to go+ti]

[LT] To faithless, to family, monk, not, goes near. **i.e.** The monk does not approach to a faithless family.

(ap) Asaddhā, Asaddhāni kulāni bhikkhū na upagacchanti.

(is) Asaddhena kulena sappuriso na vasati.

[LT] With faithless, with family, saint, not, lives. **i.e.** The saint does not live with a faithless family.

**Note:** sappuriso-saint, santa-saint+purisa-person+si, **santa** changes to **sa** and one extra **p** added.

(ip) Asaddhehi, Asaddhebhi kulehi sappurisā na vasanti.

(ds) Asaddhassa kulassa bhogā hāyanti. [hā-to decrease, to fail+ya+ti].

[LT] Of faithless, of family, wealth, fail. **i.e.** Prosperity of faithless family fails.

(dp) Asaddhānam kulānam bhogā hāyanti.

(abs) Asaddhasmā kulasmā bhikkhu apakkamati.

[LT] From faithless, from family, monk, departs. **i.e.** A monk departs from faithless family.

(abp) Asaddhehi, asaddhebhi kulehi bhibhikkhū apakkamanti.

(gs) Asaddhassa kulassa yaso hāyati.

[LT] Of faithless, of family, fame, decreases. **i.e.** The fame of a faithless family decreases.

(gp) Asaddhānam kulānam yaso hāyati.

(ls) Asaddhe kule puññām na vaḍḍati.

[LT] In faithless, in family, merit, not, increase. **i.e.** Merit does not increase in faithless family.

(lp) Asaddhesu kulesu puññāni na vaḍḍanti. (The underlined words are modified words).

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## Lesson (4)

**Napuṁsakaliṅga, I-kāranta sadda**  
 Neuter Gender,  
 i-ending nouns Reader

### Aṭṭhi-bone

Read the following sentences:

**Note:** Special word-forms are shown in asterisk.

(ns) Aṭṭhi imasmin kāye vijjati.

[LT] Bone, in this, in body, is. **i.e.** There is bone in this body.

(np) Aṭṭhī, Aṭṭhiyo, \*Aṭṭhīni imasmin kāye vijjanti.

[LT] Bones, in this, in body, are. **i.e.** There are bones in this body.

(as) Bhikkhu Aṭṭhimī aniccato passati.

[LT] Monk, to bone, as anicca, sees. **i.e.** The monk sees bone as anicca (impermanent).

(ap) Bhikkhū Aṭṭhī, Aṭṭhiyo, \*Aṭṭhīni aniccato passanti.

(is) Aṭṭhinā kāyo upatthambhīyati. [passive voice verb and sentence]

[LT] With bone, to body, being supported. **i.e.** The body is being supported by bone.

**Note:** upatthambhīyati-supported, upa<sup>v</sup> thabi-to support, to make rigid+ya+ti.

(ip) Aṭṭhīhi, Aṭṭhībhi, Aṭṭhihi, Aṭṭhibhi kāyo upatthambhīyati.

(ds) imassa Aṭṭhissa, \*Aṭṭhino sattā attato maññanti. [maññanti-think, mana+ya+anti]

[LT] Of this, of bone, beings, as atta, think. **i.e.** Beings view this bone as atta (me, mine).

(dp) imesam Aṭṭhīnam sattā attato maññanti.

(abs) Aṭṭhismā, Aṭṭhimhā, \*Aṭṭhinā vinā sarīram na titthati. [titthati-stand, ṭhā+ti]

[LT] From bone, without, body, not, exist. **i.e.** The body does not exist without bone.

(abp) Aṭṭhīhi, Aṭṭhībhi, Aṭṭhihi, Aṭṭhibhi vinā sarīrāni na titthanti.

**Note:** titthati-exist, ṭhā-to stand+a+anti, the root ṭhā changed to tittha per rule 468.

(gs) Aṭṭhissa, \*Aṭṭhino vasena kāyo titthati.

[LT] Of bone, by power of, body, exists. **i.e.** The body exists by means of bone.

(gp) Aṭṭhīnam vasena kāyo titthati.

(ls) Bhikkhu Aṭṭhismim, Aṭṭhimhi aniccato vipassanāñāṇena samanupassati.

[LT] Monk, at bone, as anicca, by vipassanā-ñāṇa (insight-knowledge), repeatedly sees.

**i.e.** The monk repeatedly sees bone as anicca by vipassanāñāṇa (insight-knowledge).

**Note:** samanupassati-well repeatedly sees, sam-well, anu-again and again<sup>v</sup> disa-to see+ti. **m** of **sam** changed to **m>samanu+disa+ti**. **disa** changed to **passa>** samanupassati.

(lp) Atṭhīsu aniccato bhikkhu samanupassati.

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## Lesson (5)

**Napuṇṣakaliṅga, Ī-kāranta sadda**  
 Neuter gender,  
 ī-ending nouns Reader

**Sukhakārī**-happiness-causing good deed, adj, n.

Read the following sentences:

(ns) **Sukhakārī** puññam sukham deti. [dā-to give, ā of the root changed to e+ti]  
 [LT] Happiness-creator, meritorious deed, to happiness, gives. **i.e.** The happiness-causing meritorious deed gives happiness (as a result).

**Note:** Sukhakārī (a kita-noun)=sukha-happiness√ kara-to do+ñī-which used to. This ñī-suffix implies a factor which habitually occurs. As such, it can also be translated as happiness-creating, or causing happiness.

(np) **Sukhakārī**, **Sukhakārīni** puññāni sukham denti.

(as) **Sukhakārim** kusalam pañđito karoti.

[LT] To happiness-creator, to meritorious deed, the wise, does. **i.e.** The wise does the happiness-causing meritorious deed.

(ap) **Sukhakārī**, **Sukhakārīni** kusalāni pañđitā karonti.

(is) **Sukhakārinā** puññena naro sukham labhati.

[LT] With happiness-creator, with meritorious deed, man, to happiness, gets. **i.e.** Man gets happiness by happiness-causing meritorious deed.

(ip) **Sukhakārīhi**, **Sukhakārībhi** puññehi narā sukham labhanti.

(ds) **Sukhakārissa**, **Sukhakārino** kammassa karaṇam sādhu hoti.

[LT] Of happiness-creator, of deed, doing, good, is. **i.e.** Doing happiness-causing deed is good.

**Note:** karaṇam=doing, kara+yu+si, a kita-noun.

(dp) **Sukhakārīnam** kammānam karaṇam sādhu hoti.

[LT] Of happiness-creator, of deeds, doing, good, is. **i.e.** Doing happiness-causing deeds is good.

(abs) **Sukhakārismā**, **Sukhakārimhā** puññā sukham naro labhati.

[LT] From happiness-creator, from meritorious deed, to happiness, man, gets. **i.e.** Man gets happiness from happiness-causing meritorious deed.

(abp) **Sukhakārīhi**, **Sukhakārībhi** puññehi sukham narā labhanti.

(gs) **Sukhakārissa**, **Sukhakārino** puññassa vipākam naro anubhavati.

[LT] Of happiness-creator, of meritorious deed, to the result, man, enjoys. **i.e.** Man enjoys the result of happiness-causing meritorious deed.

**Note:** anubhavati-happens again, experiences. anu-again√ bhū-to be+a+ti, an ākhyāta-verb.

(gp) **Sukhakārīnam** puññānam vipākam narā anubhavanti.

(ls) Sukhakārismim, Sukhakārimhi puññakammamhi dhīrā na pamajjanti.  
 [LT] At happiness-creator, at meritorious deed, the wise persons, not, forget. **i.e.** The wise people do not forget at (doing) happiness-causing meritorious deed.

(lp) Sukhakārīsu puññakammesu dhīrā na pamajjanti.

**Note:** (1) Puññakammesu-in wholesome deeds, puñña-wholesome+kamma-deed+su. a compound noun.  
 (2) pamajjanti-ignore, forget, pa-specially√ mada-to forget, to indulge+ya+anti. The last consonant **d** of the root and **y** of the suffix are merged and changed into **j** and **j** is further augmented. Thus, it becomes pamajjanti

**Note:** The underlined words are modified words.

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## Lesson (6)

**Napum̄sakaliṅga, U-kāranta sadda**  
 Neuter Gender,  
 u-ending nouns Reader

### Āyu-life

Read the following sentences:

(ns) āyu nāma sabbesari piyari hoti.

[LT] Life, called, for all, very dear, is. i.e. (The thing called) life is dear to all.

(np) Sattānam āyū, āyūni piyāni aniccāni ca honti.

[LT] Of beings, lives, dear, anicca, are. i.e. (The) lives of beings are very dear as well as impermanent.

(as) attano āyūm sattā piyāyanti.

[LT] Of one's own, to life, beings, cherish. i.e. Beings cherish one's own life.

(ap) attano āyū, āyūni sattā piyāyanti.

(is) Paṇḍito attano āyunā, āyusā samām sabbe satte passati.

[LT] The wise, of one's own, with life, equally, to all, to beings, views. i.e. The wise views all being equally with his own life. (He has compassion to all)

(ip) Sappurisā attano āyūhi, āyūbhi samām sabbe satte passanti.

[LT] Saints, of one's own, with lives, equally, to all, to beings, view. i.e. Saints view all being equally with their own lives. (They have compassion to all)

(ds) āyussa, āyuno sattā mamāyati. [mamāyati-cherishes, mama-my<sup>v</sup> āya-make+ti, hold as mine]

[LT] Of life, beings, cherish. i.e. Beings cherish life.

(dp) āyūnam sattā mamāyanti.

(abs) āyusmā, āyumhā vinā manusso na jīvati. [jīvati-remains alive, jīva-to live+ti]

[LT] from life, without, man, not, live. i.e. Man does not live without life (i.e. cannot remain alive without spiritual flow called life).

(abp) āyūhi, āyūbhi aññatra manussā na jīvanti. [vinā, aññatra-except, nipāta-particles]

[LT] from lives, except, men, not, live. i.e. Men do not live without lives.

(gs) dīghassa āyussa, āyuno vasena sattā ciram jīvanti.

[LT] Of long, of life, by means of, beings, for long, live. i.e. Beings live longer by means of long life.

(gp) appakānam āyūnam vasena sattā appam kālam jīvanti.

[LT] Of short time, of lives, by means of, beings, for short, for time, live. i.e. Beings live life for a short time by means of short-timed life.

(ls) attano āyusmim, āyumhi sattā niccato maññanti.

[LT] Of one's own, at life, beings, as nicca (permanent), think. **i.e.** Beings think one's life as a nicca (eternal).

(lp) attano āyūsu sattā niccato maññanti.

**Note:** The underlined words are modifiers.

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## Lesson (7)

**Napumāsakaliṅga, Ū-kāranta sadda**  
 Neuter gender,  
 ū-ending noun Reader

**Gotrabhū**-transcendental consciousness, n, adj.

### Notes

**Gotrabhū** (Gotra+bhū, kvi-suffix, a kita-noun) is an abhidhamma-technical term used in the vipassanā meditation. It refers to an advanced pure consciousness in the progressive stage of vipassanā meditation which serves as a precursor-consciousness prior to attaining the path and the fruition stages of enlightened consciousness. When a meditator develops up to this consciousness, his mind no longer remains submerged in the wrong notions of me, mine and so on. Thus, leading to a more subtle liberated stage of mind transcending threshold of wrong views of common worldlings. It is quite delicate to translate this term hence its original term is used. [gotra-lineage of unenlightened commoner persons+bhū-to overwhelm, to transcend].

### Anulomakhantīñāṇa

This is another technical term of vipassanā meditation. The term "Anulomakhantīñāṇa" has very delicate meaning which refers to an adaptively balanced, sustained mental state of calm, powerful concentration. This advanced mental stage is developed only when a meditator's mind passes beyond the highest and final advanced level of the insight-knowledge called saṅkhārupekkhā-ñāṇa. The term refers to final stages of vipassanā insight-knowledge before gotrabhū-consciousness and the path-consciousness. It is quite problematic to translate this technical term directly into English hence the term "final insight-knowledge" is used. Anuloma=adaptively moving along pure mental flow+khanti=bearing up without negative mental reaction or friction+ñāṇa=knowledge, a compound noun.

Read the following sentences:

(ns) Gotrabhū cittam maggacittassa pubbaṅgamam hoti.

[LT] Gotrabhū, consciousness, of path-consciousness, fore-runner, is. i.e. Gotrabhū is the fore-runner consciousness of the path-consciousness.

(np) Gotrabhūni cittāni maggacittassa pubbaṅgamāni honti.

[LT] Gotrabhū, consciousness, of path-consciousness, fore-runners, are. i.e. (Moments of successive) Gotrabhū consciousness are the forerunners of the path-consciousness.

(as) Gotrabhūm cittam nissāya maggo jāyati.

[LT] To Gotrabhū, to consciousness, depending on, path-consciousness, arises. i.e. Depending on Gotrabhū-consciousness, the path-consciousness arises.

(ap) Gotrabhūni cittāni nissāya maggo jāyati.

(is) Gotrabhūnā cittena vinā maggacittam na uppajjati.

[LT] With Gotrabhū, with consciousness, without, path-consciousness, not, arise. i.e. Without Gotrabhū-consciousness, the path-consciousness does not occur.

(ip) Gotrabhūhi, Gotrabhūbhi cittehi vinā maggacittāni na uppajjanti.

(ds) Anulomakhantiñāṇam Gotrabhussa, Gotrabhuno cittassa paccayo hoti.  
 [LT] Final insight-knowledge, of gotrabhū, of consciousness, cause, is. **i.e.** Final insight-knowledge is the supporting cause of Gotrabhū-consciousness.

(dp) Anulomakhantiñāṇam Gotrabhūnam cittānam paccayo hoti.

(abs) Gotrabhusmā, Gotrabhumhā cittamhā vinā maggacittam na uppajjati.  
 [LT] From gotrabhū, from consciousness, without, path-consciousness, not, happens. **i.e.** Without gotrabhū-consciousness, the path-consciousness does not happen.

(abp) Gotrabhūhi, Gotrabhūbhi cittehi vinā maggacittam na uppajjati.

(gs) Gotrabhussa, Gotrabhuno cittassa anantarā maggacittam uppajjati.  
 [LT] Of gotrabhū, of consciousness, immediately after, path-consciousness, arises. **i.e.** Path-consciousness arises immediately after gotrabhū-consciousness.

(gp) Gotrabhūnam cittānam anantarā maggacittam uppajjati.

(ls) Gotrabhusmīm, Gotrabhumhi citte kilesā na uppajjanti.  
 [LT] At gotrabhū, at consciousness, mental defilements, not, arise. **i.e.** At (the moment of) gotrabhū-consciousness, mental defilements do not arise.

(lp) Gotrabhūsu cittesu kilesā na uppajjanti.

**Note:** The underlined words are modified words.

#### Similar words

Abhibhū=knowledge or the mind which overwhelms mental defilements.

Sayambhū=spontaneously and intuitively occurring knowledge.

Dhammaññū=the knowledge which knows the dhamma. [Rūpasiddhi]

**Note:** In Rūpasiddhi, these words including gotrabhū are shown as similarly inflected. But note that they will belong to **neuter gender** only **when those words imply either consciousness or knowledge. If the implied meaning refers to the one who have attained gotrabhuñāna in the progressive stage of vipassanā-meditation, then it will be masculine gender.**

(See Āhuneyya-sutta, Navaka-nipāta, Aṅguttaranikāya Pāli text to clarify this contextual-based rule).

**Note:** The underlined words are modified words.

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## Lesson (8)

**Napum̄sakalinga, O-kāranta sadda**  
 Neuter gender,  
 o-ending noun Reader

**Cittagu**-the family having a color-striped cow, adj, n.  
 (a Bahubbīhi-compound noun)

Read the following sentences:

(ns) Cittagu kulam vijjati.

[LT] Color-striped cow, household, is. **i.e.** There is a household which has color-striped cow.

(np) Cittagū, Cittagūni kulāni vijjanti. [vijjanti-vida-to be+ya+anti]

(as) Cittagum kulam manusso upasaṅkamati.

[LT] To color-striped cow, to household, man, approaches. **i.e.** Man approaches to a household which has color-striped cow.

(ap) Cittagū, Cittagūni kulāni manusā upasaṅkamanti.

(is) Cittagunā kulena naro vasati.

[LT] with color-striped cow, with household, man, lives. **i.e.** Man lives with a household which has color-striped cow.

(ip) Cittagūhi, Cittagūbhi kulehi narā vasanti.

(ds) Cittagussa, Cittaguno kulassa rājā varam deti.

[LT] For color-striped cow, for household, king, to reward, gives. **i.e.** The king gives reward to a household which has color-striped cow.

(dp) Cittagūnam kulānam rājā varam deti.

(abs) Cittagusmā, Cittagumhā kulamhā naro khīram labhati.

[LT] From color-striped cow, from household, man, to milk, gets. **i.e.** Man gets milk from a household which has color-striped cow.

(abp) Cittagūhi, Cittagūbhi kulehi narā khīram labhanti.

(gs) Cittagussa, Cittaguno kulassa dhanam vadḍhati.

[LT] Of color-striped cow, of household, wealth, grows. **i.e.** The wealth of a household which has color-striped cow grows.

(gp) Cittagūnam kulānam dhanam vadḍhati.

(ls) Cittagusmir, Cittagumhi kule bhogā vadḍhanti.

[LT] In color-striped cow, in household, riches, grow. **i.e.** The riches in household which has color-striped cow grow.

(lp) Cittagūsu kulesu bhogā vadḍhanti.

**Note:** The underlined words are modified words.

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## FEMININE GENDER NOUNS

### Lesson (1)

#### **Itthiliṅga, Ā-kāranta sadda**

Feminine gender,  
ā-ending nouns

#### **Kaññā-girl**

Read the following sentences:

(ns) abhirūpā Kaññā dānam deti. pañca sīlāni rakkhati. bhāvanam bhāveti.

[LT] Pretty, girl, to alms, offers, to five, to precepts, observes, to meditation, practices.

**i.e.** The pretty girl offers alms, observes the five precepts, practices meditation.

(np) abhirūpāyo Kaññāyo dānam denti. pañca sīlāni rakkhanti, bhāvanam bhāventi.

(vs) bhoti Kaññe tvam kusalam karohi!

[LT] Oh girl, you, to meritorious deed, do. **i.e.** Oh girl, you do meritorious deed!

(vp) Bhotiyo Kaññā Kaññāyo kusalam karotha! [karohi, karotha are pañcamī-mode verbs]

(as) abhirūpam Kaññam nagaram āgacchantam puriso passati.

[LT] To pretty, to girl, to town, to coming, man, sees. **i.e.** Man sees the pretty girl coming to town.

(ap) abhirūpāyo Kaññā, Kaññāyo nagaram āgacchantiyo purisā passanti.

(is) Kaññāya saddhim naro katham katheti.

[LT] With girl, together, man, to word, speaks. **i.e.** Man speaks (some) word with girl.

(ip) Kaññāhi, Kaññābhi saddhim naro katham katheti.

(ds) Kaññāya naro mālam deti.

(dp) Kaññānam naro mālam deti.

(abs) Kaññāya naro apakkamati.

(abp) Kaññāhi, Kaññābhi naro apakkamati.

(gs) Kaññāya vanṇe naro sārajjati. [sārajjati-infatuated with. sam√ rajja+ti. sam changed to sā]

[LT] Of girl, at beauty, man, lusts. **i.e.** Man lusts at the beauty of the girl.

(gp) Kaññānam vanṇe narā sārajjanti.

(ls) Kaññāya, Kaññāyam puriso piyāyati.

[LT] At girl, man, cherishes. **i.e.** Man cherishes at the girl.

(lp) Kaññāsu purisā piyāyanti.

**Note:** The underlined are modifier words

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**Note:** Additional readings for two other kaññā-group nouns **paññā** and **saddhā** are shown here. Students can now determine the modifier and the modified words on their own by simply checking similar case-ending of words in a sentence.

**Paññā**-wisdom, knowledge.

Read the following sentences:

(ns) Buddhassa bhagavato catūsu ariyasaccesu paññā udapādi.

[LT] Of Buddha, of glorious, at four, at noble truths, wisdom, appears.

i.e. The glorious Buddha's wisdom in the four noble truths appears.

**Note:** ariyasaccesu=in noble truths, ariya-noble+sacca-truth+e+su-at, a compound noun.

(np) Duvidhā paññāyo, lokiya paññā lokuttarā paññā ca.

[LT] Two kinds of, wisdom, mundane wisdom, transcendental wisdom, also.

i.e. There are two kinds of wisdom: mundane wisdom and transcendental wisdom.

**Note:** (1) duvidhā=of two kinds, du-two+vidhā-kinds+yo, (2) lokiya=mundane, worldly, loka-the world+iya-relating to+ā+si, a taddhita-noun (3) lokuttarā=transcendental, loka+uttara-to transcend+ā+si, a kita-noun.

(as) paññam upanissāya pañditā attham karonti, anattham parivajjenti.

[LT] To wisdom, depending on, the wise, to beneficial thing, do, to non-beneficial thing, avoid.

i.e. Based on wisdom, the wise do beneficial things and avoid non-beneficial things.

(ap) Nānāvidhā paññāyo upanissāya pañditā attham karonti anattham parivajjenti .

[LT] To various kinds of, to wisdoms, depending on, the wise, to beneficial thing, do, to non-beneficial thing, avoid.

i.e. Based on various kinds of knowledges, the wise do beneficial thing and avoid non-beneficial thing.

**Note:** (1) upanissāya=based on, upa\ni\ si+tvā (2) attham=beneficial thing, wellbeing, (3) anattham=non-beneficial thing, opposite of attha, na-not, opposite of\nattha (4) parivajjenti=avoid, pari\va+jja-to shun+\ne+anti.

(is) Pañditā narā paññāya sāvajjam anavajjam kātabbam akātabbam pajānanti.

[LT] Wise, men, by wisdom, to blame-worthy thing, to blameless thing, to things-to-do, to things-not-to-do, know.

i.e. The wise, by means of wisdom, know what is blamed, what is blameless, what to do and what to not do.

(ip) Pañditā paññāhi, paññābhi sāvajjam anavajjam kātabbam akātabbam pajānanti.

**Note:** (1) sāvajjam=with blame, blame-worthy, saha-with\va+jja-blame+am. **saha** changed to **sā**, a compound noun (2) anavajjam=without blame, blameless, wholesome, na-without, not\va+jja+am, **na** changed to **ana** (3) kātabbam=should be done, fit to do, kara+tabba+am, **kara** changed to **kā** per 595, a kita-verb

(4) akātabbam=should not be done, not fit to do, na\kara+tabba+am, a kita-verb (5) pajānanti=know, pa\nā-to know+nā+anti, **nā** changed to **jā** per 470, āv.

(ds) Pañca nīvaraṇā paññāya dubbalikaraṇā honti.

[LT] Five, mental hindrances, for wisdom, cause to weaken, are.

i.e. The five hindrances weaken wisdom.

**Note:** (1) nīvaraṇam=obstacle, hindrance, nī-off\vara-to block+yu+yo. (2) dubbalikaraṇā=weakening causes, dubbalī-to be weak\karaṇā=things which cause+yo, a kita-noun.

(dp) Sīlasamādhiyo paññānam bahupakārā honti.  
 [LT] Sīla and samādhi, for wisdoms, much beneficial, are.  
**i.e.** Sīla and samādhi are much beneficial for wisdoms.

(abs) Bālo manusso paññāya parihāyati.  
 [LT] Ignorant, man, from wisdom, fails.  
**i.e.** The ignorant man fails (loses) from wisdom.

(abp) Bālā manussā nānāpakārāhi paññāhi, paññābhi parihāyanti.  
 [LT] Ignorant, men, from various kinds of, from wisdoms, fail.  
**i.e.** The ignorant men fail from various kinds of knowledges.

**Note:** (1) nānāpakārāhi=from various kinds, nānā-different√ pakāra-kind, variety+hi. (2) parihāyanti=fail, ruin, lose, pari√ hā-to fail+ya+anti, āv.

(gs) Pañdito manusso paññāya aneke guṇe pajānāti.  
 [LT] Wise, man, of wisdom, to many, to benefits, knows.  
**i.e.** The wise man knows many benefits of wisdom.

(gp) Pañditā manussā nānāvidhānam paññānam aneke guṇe pajānanti.  
 [LT] Wise, men, of various kinds, of wisdoms, to many, to benefits, know.  
**i.e.** The wise men know many benefits of various kinds of knowledges.

**Note:** (1) nānāvidhānam=of various kinds, nānā-different√ vidhā-kind, variety+nam. (2) aneke=not one, many, na-not√ eka-one+yo, **na** changed to **ana**.

(ls) Pañditā manussā paññāya, paññāyam ṭhatvā akekā sampattiyo labhanti.  
 [LT] Wise, men, in wisdom, having stood, many, achievements, gain.  
**i.e.** The wise men gain many achievements after having established in wisdom.

(lp) Pañditā manussā nānāvidhāsu paññāsu ṭhatvā akekā sampattiyo labhanti.  
 [LT] Wise, men, in various kinds of, in knowledges, having stood, many, achievements, gain.  
**i.e.** The wise men gain many achievements after having established in various kinds of knowledges.

**Note:** (1) ṭhatvā=having stood, after being established, ṭhā-to stand+tvā. Due to presence of conjunct tvā, ā of ṭhā is shortened. (2) sampattiyo=success, achievements. saṁ√ pada-to be+ti+yo, a kita-noun of rati-group. **m** of saṁ changed to **m** per 31. The final consonant **d** of the root is erased, and **ti** suffix is augmented. See Sutta 580 to understand such grammatical procedure.

### Saddhā-faith:

(ns) saddhā purisassa setṭham dhanam hoti. [setṭham-the best, chief, adj. passattha+iṭha, See 363, 263]  
 [LT] Faith, of man, the best, wealth, is.  
**i.e.** Faith is the best asset of a man.

(np) saddhāyo purisassa setṭhāni dhanāni honti.

(as) Kulaputto tathāgate saddham labhati.  
 [LT] Householder's son, in Buddha, to faith, gains. **i.e.** House-holder's son gains faith in Buddha.

(ap) Manussā saddhā, saddhāyo nissāya puññāni karonti. [nissāya-based on, ni√si+tvā]  
 [LT] Men, to faiths, based on, to meritorious deeds, do. **i.e.** Men do meritorious deeds based on faiths.

(is) Manussā saddhāya dānam denti. sīlam̄ samādiyanti. saggam̄ gacchanti.

[LT] Men, by faith, to charity, offer, to moral precept, take up, to heaven, go.

i.e. Men, by faith, offer charity, take up the moral precept (and) go to heaven.

(ip) Manussā saddhāhi, saddhābhi dānam denti. sīlam̄ samādiyanti. saggam̄ gacchanti.

**Note:** (1) samādiyanti=take up, sam̄\ ā\ dā+i+ya+anti. m̄ of sam̄ changed to m per 34 and ā of the root erased. (2) saggam̄=heaven.

(ds) Buddhaguṇesu nānam̄ pasādo ca saddhāya bahupakāro hoti.

[LT] In attributes of Buddha, knowledge, devotion, also, of faith, much beneficial, is.

i.e. Knowledge in the attributes of Buddha and devotion are much beneficial for (developing) faith.

(dp) Buddhaguṇesu nānam̄ pasādo ca saddhānam̄ bahupakāro hoti.

(abs) Bālo naro saddhāya hāyati.

[LT] Ignorant, man, from faith, fails. i.e. The ignorant man fails from faith.

(abp) Bālā narā saddhāhi, saddhābhi hāyanti.

(gs) Panditā saddhāya gune jānanti. [jānanti-know, nā-to know+nā+anti]

[LT] Wise, of faith, benefits, know. i.e. The wise know the benefits of faith.

(gp) Bālā saddhānam̄ guṇe na jānanti.

[LT] The ignorant, of faith, benefits, not, know. i.e. The ignorant ones do not know the benefits of faith.

(ls) Buddhadhammasaṅghesu saddhāya, saddhāyam̄ pañdito niccalam̄ patiṭṭhāti.

[LT] In Buddha dhamma saṅgha,in faith, the wise, unshakably, stands.

i.e. The wise person unshakably stands in faith in (toward) Buddha, dhamma and samgha.

(lp) Catubbidhāsu saddhāsu pañditā niccalam̄ patiṭṭhanti.

[LT] In four kinds of, in faiths, the wise, unshakably, stand.

i.e. The wise unshakably stand in four kinds of faiths.

**Note:** (1) catubbidhāsu=in four kinds, catu-four+vidhā-kind+su, v changed to b and augmented with one more b. (2) niccalam̄=without shaking, ni-without+cal-a-shake+aiṁ, one more c added, adv.

(3) patiṭṭhanti=stand, exist. pati\ ṭhā+anti. The component vowel ā of the root is redundant and erased.

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## Lesson (2)

**Itthiliṅga, I-kāranta sadda**  
 Feminine gender,  
 i-ending nouns Reader

### Ratti-night

Read the following sentences:

(ns) Juṇhapakkhe Ratti sobhati.

[LT] In full waxing-moon week, the night, beautiful. **i.e.** The night is beautiful in the full waxing-moon week.

**Note:** juṇha-bright, waxing moon+pakkha-week, a compound noun.

(np) Juṇhapakkhe Rattī, Rattiyo, \*Ratyo sobhanti.

(as) Buddho Sabbam Rattim bhikkūnari dhammarūpi deseti.

[LT] Buddha, for entire, for night, of monks, to dhamma, teaches. **i.e.** Buddha teaches dhamma to monks for the whole night.

(ap) Tisso Rattī, Rattiyo, \*Ratyo bhikkhūnari buddho dhammarūpi katheti.

[LT] For three, nights, of monks, buddha, to dhamma, talks. **i.e.** Buddha talks dhamma to monks for three nights.

(is) Rattiyā, \*Ratyā saha andhakāro uppajjati.

[LT] With night, together, darkness, arises. **i.e.** The darkness arises together with the night.

(ip) Rattīhi, Rattibhi, Rattihi, Rattibhi saha andhakāro uppajjati.

**Note:** andhakāro=the blindness-creating thing, i.e. darkness. andha-blindness+kāro-doer, a kita-noun.

(ds) Dīpāloko Rattiyā, \*Ratyā joteti. [joteti-juta-to shine+ne+ti, causative āv]

[LT] The lamp's light, of night, shines. **i.e.** The light of lamp shines the night.

**Note:** dīpāloko=dīpa-of lamp+āloko-light, a compound noun.

(dp) Candassa obhāso Rattinam, Rattinam joteti.

[LT] Of moon, light, to nights, shines. **i.e.** The light of moon shines the nights.

(abs) Rattiyā, \*Ratyā vinā divaso na upajjati.

[LT] From night, without, day, not, arises. **i.e.** Day does not happen without the night.

(abp) Rattīhi, Rattibhi, Rattihi, Rattibhi vinā divaso na upajjati.

(gs) Rattiyā, \*Ratyā andhakāre corā corenti.

[LT] Of night, in the darkness, thieves, steal. **i.e.** Thieves steal at the darkness of the night.

(gp) Rattinam, Rattinam andhakāre corā corenti.

(ls) Rattiyā, \*Ratyā, Rattiyam, \*Ratyam, \*Ratto, \*Rattim bhikkhū  
 ānāpānakammaṭhānam bhāventi.

[LT] At the night, monks, to ānāpāna-meditation, practice. **i.e.** Monks practice ānāpāna-meditation at the night.

(lp) Rattīsu, Rattisu manussā attano gehe puttadārehi saddhim supanti. [supa-to sleep+anti]

[LT] At the nights, men, of one's, at home, with children and wives, together, sleep. **i.e.** Men sleep at their home together with children and wives at nights.

\* \* \* \* \*

## Lesson (3)

**Itthiliṅga, ī-kāranta sadda**  
 Feminine Gender,  
 ī-ending nouns (Type I), Reader

### Nadī-The river

Read the following sentences:

- (ns) Ayam gaṅgā Nadī uttradirasato dakkhiṇadisam sandati. [sanda-to flow+ti]  
 [LT] This, Ganges, river, from north, to south, flows. **i.e.** This Ganges river flows from North to South.
- (np) Imā Nadī, Nadiyo, \*Najjo pacchimadisato puratthimam disam sandanti.  
 [LT] These, rivers, from west-direction, to east-direction, flow. **i.e.** These rivers flow from the West to the East.

**Note:** (1) uttaradisato=uttara-north, disa-direction, to-from. (2) dakkhiṇa=south. pacchima-west. puratthima-east.

- (as) Puriso Nadīm nāvāya tarati. [tara-to cross+ti]  
 [LT] Man, to river, by boat, crosses. **i.e.** Man crosses the river by boat.
- (ap) Purisā Nadī, Nadiyo, \*Najjo ulumpena taranti. [ulumpa-raft]  
 [LT] Men, to rivers, by raft, cross. **i.e.** Men cross the river by raft.
- (is) Nadiyā, \*Najjā saha purisassa nāvā anusotam gacchati.  
 [LT] With river, together, of man, boat, down-stream, goes. **i.e.** The man's boat goes downstream with the river. [anusotam-anu-along+sota-current, a compound noun]
- (ip) Nadīhi, Nadībhi saha nāvāyo anusotam gacchanti.  
 [LT] With rivers, together, boats, down-stream, go. **i.e.** The boats go down-stream with the rivers.
- (ds) Himavā pabbato gaṅgāya Nadiyā, \*Najjā upakārako hoti.  
 [LT] Named-Himavanta, mountain, of the river ganges, beneficial, is. **i.e.** The himavanta-mountain is beneficial for the river Ganges. (It is today called himālaya-hima-snow+ālaya-place, the place of snow).
- (dp) Himavanto pabbatā Nadīnam upakārakā honti.  
 [upakāraka-helpful, beneficial, upa+kara+ n̄vu+yo]  
 [LT] The snow-bearing, mountains, of rivers, helpful, are. **i.e.** The snow-bearing mountains are helpful for the rivers. [hima-snow+antu-having+yo]
- (abs) Nadiyā, \*Najjā macchāni narā labhanti.  
 [LT] From river, to fishes, men, get. **i.e.** Men get fishes from the river.
- (abp) Nadīhi, Nadībhi macchāni narā labhanti.
- (gs) Buddho bhagavā nerañjarāya Nadiyā, \*Najjā tīre bodhirukkhamūle nisīdati.  
 [LT] Buddha, the glorious, of nerañjarā, of river, on the bank, at the foot of bodhi-tree, sits.  
**i.e.** The glorious buddha sits at the foot of bodhi-tree on the bank of the river nerañjarā.
- Note:** Bodhirukkhamūle=bodhi-bodhi, bo-tree+rukka-tree+mūle-at the foot, root, a compound noun.

(gp) Nadīnam udakam nissāya kassakānam vijāni virūhanti.

[LT] Of rivers, water, depending on, of farmers, crops, thrive. **i.e.** The crop of farmers thrive depending on the water of rivers.

**Note:** viruhanti=grow, vi-specially✓ ruha-to prop up, grow+anti.

(ls) Nadiyā, \*Najjā, Nadiyam, \*Najjam bahū macchā vijjanti.

[LT] In river, many, fishes, are. **i.e.** There are many fishes in the river.

(lp) Nadīsu bahūni macchāni vijjanti. [vijjanti=vida-to be+ya+anti]

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### Itthī-woman

Read the following sentences:

(ns) Itthī odanam agyāgāre agginā pacati.

[LT] Woman, to rice, in the kitchen, by fire, cooks. **i.e.** Woman cooks the rice at kitchen with fire.

**Note:** agyāgāre=aggi-fire+agāre-house, kitchen or the place where cooking or fire-sacrifice ritual is performed.

(np) Itthī, Itthiyo odanañca sūpañca pacanti. [odanam+ca, sūparam+ca, Re: 31 to learn about ñ]

[LT] Women, to rice, also, to dish, also, cook. **i.e.** Women cook the rice as well as dish.

(vs) Bhoti Itthī buddham divase divase vandāhi. [vandāhi-vanda-to bow, to worship]

[LT] Oh woman, to buddha, at day, at day, bow. **i.e.** Oh woman, bow (worship) to Buddha every day!

(vp) Bhotiyo Itthī, Bhotiyo Itthiyo buddham dine dine vandatha. [pañcamī-mode verbs]

[LT] Oh women, to buddha, at day, at day, bow. **i.e.** Oh women, bow to Buddha every day!

(as) Itthim puriso passati.

(ap) Itthī, Itthiyo purisā passanti.

(is) Itthiyā saha puriso vasati.

(ip) Itthīhi, Itthībhi saha dārakā vasanti. [dāraka-boy. Purisa-group noun]

[LT] With women, together, boys, live. **i.e.** Boys live with women.

(ds) Puriso Itthiyā dhanam ca suvaññam ca deti.

[LT] Man, for woman, to wealth, also, to gold, also, gives. **i.e.** Man gives wealth as well as gold for woman.

(dp) Purisā Itthīnarām dhanam denti.

(abs) Puriso Itthiyā sukham labhati.

(abp) Purisā Itthīhi, Itthībhi sukham labhanti.

(gs) Sīlavantiyā Itthiyā sīlam naro pasarīsati. [pa✓ saṁsa-to praise+ti]

[LT] Of virtuous, of woman, to moral virtue, man, praises.

**i.e.** Man praises the moral virtue of virtuous woman.

(gp) Sīlavantīnam Itthīnam sīlam narā pasamsanti.

**Note:** sīlavantiyā=sīla+virtue+vantī+having, sīla+vantu+ī.

(ls) Sīlavantiyām Itthiyā, Itthiyam yaso vadḍhati.

[LT] At virtuous, at woman, fame, grows. **i.e.** Fame of virtuous woman grows.

(lp) Sīlavantīsu Itthīsu yaso vadḍhati.

\* \* \* \* \*

## Lesson (4)

**Itthiliṅga, ī-kāranta sadda**  
 Feminine gender, inī-suffixed,  
 ī-ending nouns, (Type II)  
 Gahapatānī-group Reader

### (1) Bhikkhunī-female-monk

Read the following sentences:

- (ns) Bhikkhunī attano ārāme vasati.  
 [LT] Female monk, of oneself, at temple, lives. **i.e.** The female-monk lives at her temple.
- (np) Bhikkhunīyo dhammāni caranti.  
 [LT] Female-monks, to dhamma, practice. **i.e.** Female-monks practice the dhamma.
- (as) Bhikkhunim upāsako passati.
- (ap) Bhikkhunīyo upāsikāyo passanti.
- (is) Bhikkhuniyā saha sāmaṇerīyo ekasmim vihāre vasanti.  
 [LT] With female monk, together, female-novices, at one, in building, live. **i.e.** Female-novices live in one building together with a female-monk.
- (ip) Bhikkhunīhi, Bhikkhunībhi saddhim sāmaṇerīyo dhammāni caranti.
- (ds) Upāsikā Bhikkhuniyā piṇḍapātaṁ deti.  
 [LT] Lady-devotee, for female-monk, to food, offers. **i.e.** A lady-devotee offers food for female-monk.
- (dp) Bahū upāsikāyo Bhikkhunīnam piṇḍapātañca cīvarāni ca denti.  
 [LT] Many, lady-devotees, for female-monks, to food, also, to robes, also, offer.  
**i.e.** Many lady-devotees offer food as well as robes for female-monks.
- (abs) Bahū upāsakā upāsikāyo ca Bhikkhuniyā dhammāni sunānti.  
 [LT] Many, male-devotees, lady-devotees, also, from female-monk, to dhamma, listen. **i.e.** Many male-devotees and lady-devotees listen dhamma from a female-monk.
- (abp) Anekā upāsakā upāsikāyo ca Bhikkhunīhi, Bhikkhunībhi dhammāni sunānti.  
 [LT] Not one, male-devotees, lady-devotees, also, from female-monks, to dhamma, listen.  
**i.e.** Many male-devotees and lady-devotees listen dhamma from female-monks.
- (gs) Bhikkhuniyā santike ekā upāsikā nisīdati.  
 [LT] Of female-monk, in the presence, one, female-devotee, sits. **i.e.** One female-devotee sits in front of a female-monk.
- (gp) Bhikkhunīnam ovādaṁ upāsikāyo sunānti.  
 [LT] Of female-monks, to instruction, female-devotees, listen.  
**i.e.** Female-devotees listen to the instruction of female-monks.

(ls) Gāme manussā Bhikkhuniyā, Bhikkhuniyam pasīdanti.  
 [LT] In village, men, in female-monk, admire. **i.e.** Men in village admire female-monk.

(lp) Bhikkhunīsu upāsakā ca upāsikāyo ca pasīdanti.  
 [LT] In female-monks, male-devotees, also, female-devotees, also, admire.  
**i.e.** Male and female devotees admire female-monks.

### Pokkharaṇī-pond, lake

Read the following sentences:

(ns) Nagarassa samīpe Pokkharaṇī atthi.  
 [LT] Of town, at nearby, pond, is. **i.e.** There is a pond near the town.

(np) Vane bahū Pokkharaṇīyo, \*Pokkharañño santi.  
 [LT] In forest, many, lakes, are. **i.e.** There are many lakes in the forest.

(as) Puriso Pokkharaṇīm otarati. [ava-down<sup>v</sup>/ tara-to pass+ti, **ava** changed to **o** per 50]  
 [LT] Man, to lake, descends. **i.e.** Man descends into the lake.

(ap) Purisā araññe khuddakā Pokkharaṇīyo, \*Pokkharañño khaṇanti. [khaṇa-to dig+ti]  
 [LT] Men, in forest, to small, to ponds, dig. **i.e.** Men dig small ponds in the forest.

(is) Pokkharaṇīyā, \*Pokkharaññā saddhiṁ bahū rukkhā ca padumāni ca vadḍhanti.  
 [LT] With lake, together, many, trees, also, lotus, also, grow.  
**i.e.** Many trees and lotus grow together with the lake.

(ip) Pokkharaṇīhi, Pokkharaṇībhi saddhiṁ bahū rukkhā ca padumāni ca vadḍhanti.

(ds) Bahūni uppalañi Pokkharaṇīyā, \*Pokkharaññā sobhenti.  
 [LT] Many, lotus-flowers, for lake, beautify. **i.e.** Many lotus-flowers beautify the lake.

(dp) Bahūni uppalañi Pokkharaṇīnam sobhenti. [subha-to beautify+ne+anti]

**Note:** Uppala and paduma are citta-group nouns.

(abs) Pokkharaṇīyā, \*Pokkharaññā padumāni kumāriyo vicinanti.  
 [LT] From lake, to lotus-flowers, girls, pick. **i.e.** Girls pick lotus-flowers from the lake.

(abp) Pokkharaṇīhi, Pokkharaṇībhi padumāni kaññāyo vicinanti. [vi<sup>v</sup>/ ci-to pick+nā+anti]

(gs) Pokkharaṇīyā, \*Pokkharaññā tīre assame eko isi vasati.  
 [LT] Of pond, on the bank, at hermitage, one, hermit, lives. **i.e.** There lives a hermit at hermitage on the bank of a pond.

(gp) Pokkharaṇīnam tīre rukhesu bahū sakunā ca kapino ca vasanti.  
 [LT] Of ponds, on the bank, on trees, many, birds, also, monkeys, also, live. **i.e.** Many birds and monkeys live on the trees (located) on the bank of ponds.

(ls) Pokkharaṇīyā, \*Pokkharaññā, Pokkharaṇīyam, \*Pokkharaññam nānāvidhāni uppalañi vijjanti.  
 [LT] In pond, various kinds, lotus, are. **i.e.** There are various kinds of lotus in the pond.

(lp) Pokkharaṇīsu nānāvidhāni uppalāni vijjanti. [vijjanti-vida-to be+ya+anti]

### Gahapatānī-the Housewife

Read the following sentences:

(ns) Nakulamātā Gahapatānī atīte bhagavato mātā ahosi. [ahosi=was, hū+ī, ajjattanī verb]  
[LT] Nakulamātā, house-holder lady, in past life, of buddha, mother, was. **i.e.** The house-holder lady nakulamātā was Buddha's mother in (some) past life.

(np) Bahū Gahapatānīyo dhammām sotum vihāram āgacchanti.

[LT] Many, house-holder ladies, to dhamma, to listen, to temple, come. **i.e.** Many house-holder ladies come to the temple in order to listen dhamma. [sotum-su-to listen+turn-to, **u** of su changed to **o**]

(as) Nakulamātaram Gahapatānīm bhagavā eta'davoca. [etam+avoca. See Sutta 34 to learn how **m** changed to **d**]

[LT] To Nakulamātā, to house-holder lady, Buddha, this, said.

**i.e.** Buddha said this to house-holder lady nakulamātā.

(ap) Bhikkhu bahū Gahapatānī, Gahapatānīyo dhammām katheti.

[LT] Monk, to many, to house-holder ladies, to dhamma, talks.

**i.e.** The monk talks dhamma to many house-holder ladies.

(is) Ekāya Gahapatāniyā saha upāsako buddhassa santike dhammām suñanto nisīdati.

[LT] With one, with house-holder lady, together, male-devotee, of Buddha, in the presence, to dhamma, while listening, sits. **i.e.** A male-devotee sits by listening dhamma in the presence of Buddha together with a house-holder lady. [suñanto-present participle kita-verb, gacchanta-group noun]

(ip) Bahūhi Gahapatānīhi, Gahapatānībhi saddhim upāsakā bhikkhūnam dānaṁ denti.

[LT] With many, with house-holder ladies, together, male-devotees, for monks, alms, offer.

**i.e.** Male-devotees, together with many house-holder ladies, offer alms for the monks.

(ds) Bhikkhu Gahapatāniyā ānāpānakammaṭhāne bhāvanānayām katheti.

[LT] Monk, for house-holder lady, in ānāpāna-meditation, the method of practice, talks.

**i.e.** The monk talks a house-holder lady the method of practice in ānāpāna-meditation.

**Note:** Bhāvanāyām=bhāvanā-mental development, meditation+naya-method. a compound noun.

(dp) Bhikkhu Gahapatānīnam ānāpānakammaṭhāne bhāvanānayām katheti.

(abs) Ekāya Gahapatāniyā bhojanam bhikkhu paṭiggañhāti.

[LT] From one, from house-holder lady, to meal, monk, receives. **i.e.** The monk receives meal from one house-holder lady. [paṭiggañhāti=receives, accepts, pati\ gaha+ñhā+ti]

(abp) Bahūhi Gahapatānīhi, Gahapatānībhi bhojanam bhikkhū paṭiggañhanti.

[LT] From many, from house-holder ladies, to meal, monks, receive. **i.e.** The monks receive meal from many house-holder ladies.

(gs) Ekāya Gahapatāniyā yācanam sutvā bhikkhu dhammām katheti.

[LT] Of one, of house-holder lady, to request, having heard, monk, to dhamma, teaches. **i.e.** The monk teaches dhamma after having heard the request of one house-holder lady.

**Note:** (1) yācanām=request, yāca+yu+si. (2) sutvā=having heard. su-to hear+tvā-having.

(gp) Bahūnam Gahapatānīnam yācanām sutvā bhikkhu dhammaṁ katheti.

(ls) Imāya Gahapatāniyā, Gahapatāniyam buddhasāsane saddhā ca gāravo ca atthi.  
[LT] In this, in house-holder lady, at teachings of Buddha, faith, also, respect, also, is. **i.e.** There is faith as well as respect toward Buddha's teaching in this house-holder lady.

(lp) Imāsu Gahapatānīsu buddhasāsane saddhā ca gāravo ca santi.

[LT] In these, in house-holder ladies, at teachings of Buddha, faith, also, respect, also, are. **i.e.** There are faith as well as respect toward Buddha's teaching in these house-holder ladies.

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## Lesson (5)

### Itthiliṅga, U-kāranta sadda Feminine gender,

u-ending nouns Reader

#### Yāgu-porridge

Read the following sentences:

(ns) Yāgu khuddam patihanati. Pipāsam pativineti.

[LT] Rice-porridge, to hunger, removes, to thirst, quenches. **i.e.** Rice porridge removes hunger and quenches thirst.

**Note:** (1) patihanati=removes, pati√ hana-to remove+ti. (2) khudda-hunger (3) Pipāsam=thirst, pā+sa+am, an abbhāsa kita-noun, (4) pativineti=removes, pati, vi√ nī+ti. Due to prefixes, the roots **hana** and **nī** changed their meaning.

(np) Yāgū, Yāguyo khuddam patihananti. Pipāsam pativinanti.

(as) Sāmañerassa athāya upāsako Yāgum pacati.

[LT] For novice, for, male-devotee, to rice-porridge, cooks.

**i.e.** Male-devotee cooks the rice-porridge for novice.

(ap) Upāsikāyo bhikkhūnam athāya gehesu Yāgū, Yāguyo pacanti.

[LT] Female-devotees, for monks, for, to rice-porridges, at homes, cook.

**i.e.** Female-devotees cook the rice-porridge at homes for monks.

(is) Upāsikā Yāguyā buddham pūjeti. [pūja-to honor+ne+ti]

[LT] Female-devotee, with rice-porridge, to Buddha, offers.

**i.e.** Female-devotee offers Buddha with rice-porridge.

(ip) Manussā Yāgūhi, Yāgubhi, Yāguhi, Yāgubhi bhikkhusamgham upaṭhahanti.

[LT] Men, with rice-porridges, to community of monks, care. **i.e.** Men look after the community of monks with rice-porridge. (Men offer rice-porridge to monks).

**Note:** bhikkhusamgham=bhikkhu-of monks+samgham-community+am, a compound noun.

(ds) Manusso Yāguyā pacanathāya gāmato vihāram taṇḍularām āharati.

[LT] Man, of rice-porridge, for cooking, from village, to temple, to rice, brings.

**i.e.** Man brings rice to temple from village for cooking of the rice-porridge. [gāma-village+to-from]

**Note:** (1) pacanathāya=to cook, pacana-cooking+atthāya-for. (2) āharati=brings, ā-toward√ hara-to carry+ti.

(dp) Manussā Yāgūnam, Yāgunam pacanathāya gāmato taṇḍulāni āharanti.

(abs) Naro Yāguyā ārogyam sukham labhati.

[LT] Man, from rice-porridge, to good health, to happiness, gets.

**i.e.** Man gets good health and happiness from rice-porridge.

**Note:** ārogyam=being healthy, aroga-being without disease+nya-the state of+am, a taddhita-noun.

(abp) Narā Yāgūhi, Yāgūbhi, Yāguhi, Yāgubhi ārogyam sukham labhanti.

(gs) Pañca Yāguyā ānisarīsā honti.

[LT] Five, of rice-porridges, benefits, are. **i.e.** There are five benefits of rice porridge.

(gp) Pañca Yāgūnam, Yāgunam ānisarīsā honti.

**Note:** ānisarīsā=benefit, ā,ni√ sarma+si. a kita-noun.

(ls) Manusso Yāguyā, Yāguyam loṇam lasuṇañca pakkhipati.

[LT] Man, into rice-porridges, to salt, to onion, also puts. **i.e.** Man puts salt and onion into rice-porridge.

(lp) Manussā Yāgūsu, Yāgusu loṇam latuṇam ca pakkhipanti.

**Note:** (1) lasuṇañca= lasuṇam-onion+ca-also, (2) pakkhipati=pa√ khipa-to drop, to throw in+anti.

\* \* \* \* \*

## Lesson (6)

**Itthiliṅga, Ū-kāranta sadda**  
 Feminine gender,  
 ū-ending nouns Reader

### Vadhū-daughter-in-law

Read the following sentences:

(ns) Vadhū sassu,sassura,sāmikehi vasati.

[LT] Daughter-in-law, with mother-in-law, father-in-law and husbands, lives. **i.e.** Daughter-in-law lives with mother-in-law, father-in-law and husbands.

**Note:** sassusassrasāmikehi=sassu+sassra+sāmika+hi, a compound noun.

(np) Vadhū, Vadhuyo sassu,sassra,sāmikehi vasanti.

(as) Vadhūm sassu piyāyati.

[LT] To daughter-in-law, mother-in-law, adores. **i.e.** Mother-in-law adores the daughter-in-law.

(ap) Vadhū, Vadhuyo sassuro piyāyati.

[LT] To daughter-in-laws, father-in-law, adores. **i.e.** Father-in-law adores daughters-in-laws.

(is) Vadhuyā saha sassu ca sassuro ca sāmiko ca buddham saranam gacchanti.

[LT] With daughter-in-law, together, mother-in-law, also, father-in-law, also, husband, also, to Buddha, to refuge, go. **i.e.** Mother-in-law, father-in-law and husband go to the Buddha to take refuge together with daughter-in-law. [They become disciples of Buddha together].

(ip) Vadhūhi, Vadhūbhi saha sassu ekasmīn ghare wasati.

[LT] With daughter-in-laws, together, mother-in-law, at one, at home, lives. **i.e.** Mother-in-law lives together with daughter-in-laws in one house. [ghara-home, a neuter gender citta-group noun]

(ds) Vaduyā sassu alaṅkāram deti.

[LT] For daughter-in-law, mother-in-law, to ornament, gives. **i.e.** Mother-in-law gives ornaments for daughter-in-law.

**Note:** alaṅkāram-ornament, alam√ kara+ṇa+am, a kita-noun.

(dp) Vadhūnam sassu alaṅkāram deti.

(abs) Vadhuyā sukham sassusassurā labhanti.

[LT] From daughter-in-law, to happiness, mother-in-law & father-in-laws, get. **i.e.** Mother-in-law & father-in-laws get happiness from (on account of) daughter-in-law.

(abp) Vadhūhi, Vadhūbhi sukham sassusassurā labhanti.

(gs) Sassisassurā Vaduyā puttadhītaro rakkhanti.

[LT] Mother-in-law & father-in-laws, of daughter-in-law, sons and daughters, protect. **i.e.** Mother-in-law and father-in-law protect the children of daughter-in-law. (They baby-sit their grandkids).

**Note:** puttadhītaro=putta-son+dhītu-daughter+yo, a compound noun.

(gp) *Sassusassurā Vadhūnam puttadhītaro pālenti.* [pālenti-protect, pāla-to protect+ne+anti]

(ls) *Sassusassurā Vaduyā, Vadhuyam ativiya piyāyanti.*

[LT] Mother-in-law & father-in-laws, at daughter-in-law, very much, adore.

i.e. Mother-in-law and father-in-laws adore the daughter-in-law very much.

(lp) *Sassusassurā Vadhūsu ativiya piyāyanti.* [ativiya-very much, ati & viya two particles combined]

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## NON-GENDER PRONOUNS READER

### Aliṅga-sadda

#### Lesson (1)

##### Tumha-you

Read the following sentences:

(ns) (a) Tvaṁ, Tuvaṁ asi mama sahāyo. [asi-is, asa+si. See sutta 496]  
 [LT] (a) You, are, my, friend. **i.e.** You are my friend.

(b) Tvaṁ, Tuvaṁ kusalari karohi.  
 [LT] (b) You, to wholesome deed, do. **i.e.** You do wholesome deed.

(np) (a) Tummhe, vo mama sahāyā attha. [attha-are, see sutta 493]  
 [LT] (a) You, my, friends, are. **i.e.** You are my friends.

(b) Tummhe, vo kusalaṁ karotha.  
 [LT] (b) You, wholesome deed, do. **i.e.** You do wholesome deed.

(as) Tam, Tuvaṁ, Tavaṁ, Tvaṁ naro passati.  
 [LT] To you, man, sees. **i.e.** Man sees you.

**Note:** Tam is quite easily confusable with tam of ta-sabbanāma noun in accusative singular case. Also, tvaṁ is quite confusable with nominative singular case tvaṁ. This word in accusative-case is occasionally found in passive voice sentences only.

(ap) Tumhe, Tumhākam, Vo manussā passanti.  
 [LT] To you, men, see. **i.e.** Men see you.

(is) Te, Tayā, Tvayā saha aham buddham vandāma.  
 [LT] With you, together, I, to buddha, bow. **i.e.** You and me bow to Buddha.

(ip) Tumhehi, Tumhebhi, Vo saddhim mayam kammatthānam bhāvema.  
 [LT] With you, together, we, to meditation, practice. **i.e.** You and me together practice meditation.

(ds) Aham Te, Tava, Tuyham, Tumham vattham demi.  
 [LT] I, for you, to cloth, give. **i.e.** I give the cloth to you.

(dp) Mayam Tumhākam, Tumham, Vo dhanam dema.  
 [LT] We, for you, to wealth, give. **i.e.** We give wealth for you.

(abs) Tayā, Tvayā aham sukham labhāmi.  
 [LT] From you, I, to happiness, get. **i.e.** I get happiness from you.

(abp) Tumhehi, Tumhebhi mayam sukham labhāma.

(gs) Te, Tava, Tuyham, Tumham athāya bhikkhu dhammam deseti.  
 [LT] Of you, for, monk, to dhamma, teaches. **i.e.** The monk teaches dhamma for you.

(gp) Tumhākam, Tumham, Vo athāya buddho uppajjati.

[LT] Of you, for, Buddha, arises. **i.e.** Buddha arises for you.

(ls) Tayi, Tvayi dhanam atthi.

[LT] In you, wealth, has. **i.e.** You have wealth.

(lp) Tumhesu dhanam atthi.

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## Lesson (2)

### Amha-I, me

Read the following sentences:

(ns) Aham pubbañhasamaye ca sāyañhasamaye ca dvikkhatturā buddhanā vandāmi.

[LT] I, in morning-time, also, in evening-time, also, two times, to buddha, bow.

i.e. I bow to Buddha two times (once) in the morning and (once) in the evening.

**Note:** (1) pubbañhasamaye=in the early part of the day, in morning, pubba-early, front+aha-day,+samaya-time. **aha** changed to **pha** (2) sāyañhasamaya=the evening time of day, sāya-evening+ aha-day,+samaya-time. (3) dvikkhatturā=dvi-two,+khatturā-times.

(np) Mayam, Amhe, \*Asme, No dine dine tikkhatturā buddhanā vandāma.

[LT] We, at day, at day, three times, to buddha, bow. i.e. We bow to Buddha three times daily.

(as) Mam, Mamam buddho buddhānubhāvena rakkhati.

[LT] To me, buddha, by power of buddha, protects. i.e. Buddha protects me by power of Buddha.

(ap) Amhe, Amhakām, No bhikkhu dhammari deseti.

[LT] To us, monk, to dhamma, teaches. i.e. The monk teaches us dhamma.

(is) Me, Mayā saddhim eko bhikkhu araññe viharati.

[LT] With me, together, one, monk, in the forest, lives. i.e. One monk lives with me in the forest.

(ip) Amhehi, Amhebhi, \*Asmāhi, \*Asmābhi, No saddhim bahū bhikkhū vasanti.

[LT] With us, together, many, monks, live. i.e. Many monks live together with us.

(ds) Me, Mama, Mayham, Amham, Mamam naro dhanarā deti.

[LT] For me, man, to wealth, gives. i.e. The man gives wealth for me.

(dp) Amhākarā, \*Asmākarā, Amham, No rājā dhanarā deti.

[LT] For us, king, to wealth, gives. i.e. The king gives wealth for us.

(abs) Mayā dhanañca sukhañca mama mātā labhati.

[LT] From me, to wealth, also, to happiness, also, my, mother, gets. i.e. My mother gets wealth and happiness from me. [dhanañca=dhanarā+ca, sukhañca=sukham+ca]

(abp) Amhehi, Amhebhi, \*Asmāhi, \*Asmābhi dhanañca sukhañca amhākarā pitā labhati.

[LT] From us, to wealth, also, to happiness, also, our, father, gets. i.e. Our father gets wealth and happiness from us.

(gs) Me, Mama, Mayham, Amham, Mamam mātarāñca pitarañca aham

sakkaccam divase divase upathahāmi.

[LT] My, to mother, also, to father, also, I, respectfully, at day, at day, look after. i.e. I respectfully look after my mother and father every day. [upathahāmi-takes care, upa<sup>v</sup>thā+mi, **thā** changed to **thaha**]

(gp) Amhākarā, \*Asmākarā, Amham, No mātāpitaro amhesu ativiya bahupakārā honti.

Tasmā mayam sakkaccam divase divase mātāpitaro upa<sup>v</sup>thāhāma.

[LT] Our, mother and father, at us, very much, of much help, are.

i.e. Our parents are very helpful to us.

Tasmā mayaṁ sakkaccaṁ divase divase mātāpitaro upaṭhahāma.

Therefore, we, respectfully, at day, at day, to parents, look after. i.e. Therefore, we look after parents  
every day respectfully. [tasmā-ta-that+smā-from, due to, due to that reason, therefore]

(ls) Mayī tava mātāpitaro piyāyanti.

[LT] In me, your, mother and fathers, adore. i.e. Your parents adore me.

(lp) Amhākam mātāpitaro Amhesu, \*Asmāsu, \*Asmesu ativiya piyāyanti.

[LT] Our, mother and fathers, at us, very much, cherish. i.e. Our parents cherish us very much.

**Note:** In the Pāli sentence structure, **vo** and **no** cannot be placed at the beginning of a sentence. They are usually placed after the initial word in a sentence. Note this basic rule regarding the usage of **vo** & **no**.

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## COMMON NOUNS OF VARIABLE GENDER

Sabbanāma Nouns Reader

### Lesson (1)

**Sabba**-all, (a-ending, three genders, both numbers)

Sabba (M)

**Note:** All sabbanāma-nouns, except when they are used independently, are mostly used as pronominal adjectives (known in Pāli as *visesana*) in the sentences. Therefore, they are used with companion pair word known as *visesya*. They (i.e. *visesya* words) are required to follow both the gender, case and number of their pair modified words as a grammatical rule. Most underlined words in these lessons are the **modified words** as sabbanāma-nouns serve as modifier words.

Read the following sentences:

(ns) **Sabbo** loko avijjāya pariyonaddho hoti.

[LT] All, the world, by ignorance, engulfed from all-around, is. **i.e.** All the world is engulfed from all around by ignorance.

**Note:** (1) *avijjā*=ignorance, delusion, a-not<sup>v</sup> vida-to know+nya+ā+si, a feminine gender, kaññā-group noun. (2) *pariyonaddho*=being engulfed all around, pari-by all sides<sup>v</sup>+onaddho-covered, ava<sup>v</sup> naha-to wrap around+ta+si, **ava** changed to **o** per 50 and **y** is inserted per 35> pariyo+nah+ta. Suffix **ta** changed to **dh** per 576> pariyo+nah+dha. Then, the last consonant **h** of root is changed to **d** per 611> pariyo+nad+dha. **Si** is changed to **o** and redundant vowel **a** is erased> pariyonaddho is thus complete after these multi-step morphological procedures, a kita-noun.

(np) \***Sabbe** sattā jarādhammā marañadhammā honti.

[LT] All, beings, of aging-nature, of dying nature, are. **i.e.** All beings are of aging-nature and of dying-nature.

**Note:** *jarādhammā*=of aging nature. *marañadhammā*=of dying nature. *jarā*-aging, old-age+marañā-dying+dhamma-nature+yo, a bahubbīhi-compound noun.

(as) **Sabbam** ñeyyadhammāñ buddho abhijānāti.

[LT] To all, to things-to-know, buddha, specially knows. **i.e.** Buddha specially knows all of the-thing-to-know.

**Note:** (1) *ñeyyadhammāñ*=things to know, *ñeyya*-things to know, *ñā+nya+dhamma-things+ariñ*, a compound noun. *ñeyya* is a kita-verb and verbal noun. (2) *abhijānāti*=abhi-specially<sup>v</sup> *ñā*-to know+nā+ti.

(ap) \***Sabbe** sañkhāre aniccatō arahā samanupassati.

[LT] To all, to conditioned things, as anicca, enlightened saint, well and repeatedly sees. **i.e.** Enlightened saint sees all conditioned things as anicca.

(is) **Sabbena** lokadhammena buddho na kampati. [na-not]

[LT] With all, with the world's nature, buddha, not, shake. **i.e.** Buddha does not shake by all the world's nature.

**Note:** (1) *lokadhammena*=by ways of life, loka-world, life+dhamma-nature, way+nā, a compound noun.

(2) *kampati*=kapi-to shake+a+ti.

(ip) **Sabbehi, Sabbebhi lokadhammehi** buddho na kampati.

[LT] With all, with the world's natures, buddha, not, shake. **i.e.** Buddha does not shake by all the world's natures.

(ds) **Sabbassa lokassa** anukampāya buddho dhammarūpi deseti.

[LT] For all, for the world, for compassion, buddha, to dhamma, teaches. **i.e.** Buddha teaches dhamma for all of the world out of compassion.

(dp) \***Sabbesamī, \*Sabbesānam sattānam** anukampāya buddho dhammarūpi deseti.

[LT] For all, for beings, for compassion, buddha, to dhamma, teaches. **i.e.** Buddha teaches dhamma for all beings out of compassion.

(abs) **Sabbasmā, Sabbamhā dukkhamhā** buddho vimuccati.

[LT] From all, from suffering, buddha, is free. **i.e.** Buddha is free from all suffering.

(abp) **Sabbehi, Sabbebhi dukkhehi** buddho vimuccati.

(gs) **Sabbassa akusalassa** pahānaṁ sukhan'ti buddho deseti.

[LT] For all, for unwholesome things, to removing, joy, as, buddha, teaches. **i.e.** Buddha teaches that removing all unwholesome things is joyous.

**Note:** (1) pahānaṁ=removing, pa√ hā-to discard+yu+aṁ, a kita-noun. (2) sukhanti=sukham-joy+it-as.

(gp) \***Sabbesamī, \*Sabbesānam kilesānam** pahānaṁ sukhan'ti buddho deseti.

[LT] For all, for defilements, removing, joy, as, buddha, teaches. **i.e.** Buddha teaches that removing all defilements is joyous.

(ls) **Sabbasmimī, Sabbamhi loke** buddho nibbindati. [ni√vida-to be fed up+a+ti]

[LT] In all, in the world, buddha, disillusioned. **i.e.** Buddha disillusioned in (with) all the world.

(lp) **Sabbesu saṅkhāresu** buddho nibbindati.

[LT] In all, in the conditioned things, buddha, disillusioned. **i.e.** Buddha disillusioned in (with) all conditioned things.

### Sabba (Neuter)

Read the following sentences:

(ns) **Sabbam rūpam** aniccam hoti.

[LT] All, physical matter, anicca, is. **i.e.** All physical matter is anicca.

(np) **Sabbāni rupāni** aniccāni honti.

[LT] All, physical matters, anicca, are. **i.e.** All physical matters are anicca.

(as) **Sabbam rupam** aniccatto passati.

(ap) **Sabbāni rupāni** aniccatto passati.

**Note:** Starting from *is*-case, the rest is similar to masculine word-forms of sabba.

### Sabba (F)

Read the following sentences:

(ns) **Sabbā vedanā** anicca dukkhā anattā hoti.

[LT] All, feeling, anicca, dukkha, anatta, is. **i.e.** All feelings are anicca, dukkha and anatta.

(np) **Sabbā, Sabbāyo** vedanāyo aniccā dukkhā anattā honti.

[LT] All, feelings, anicca, dukkha, anatta, are. **i.e.** All feelings are anicca, dukkha and anatta.

(as) **Sabbam** vedanam aniccatō dukkhato anattato vipassanāññānenā samanupassati.

[LT] To all, to feeling, as anicca, as dukkha, as anatta, by vipassanā-insight knowledge, reflects. **i.e.** By vipassanā-insight-knowledge, (one) reflects all feeling as anicca, as dukkha and as anatta.

(ap) **Sabbā, Sabbāyo** vedanāyo aniccatō dukkhato anattato vipassanāññānenā samanupassati.

[LT] To all, to feelings, as anicca, as dukkha, as anatta, by vipassanā-insight knowledge, reflects. **i.e.** By vipassanā-insight-knowledge, (one) reflects all feelings as anicca, as dukkha and as anatta.

(is) **Sabbāya** micchāditthiya buddho visamutto hoti.

[LT] With all, with wrong-view, buddha, disassociated, is. **i.e.** Buddha is disassociated with (from) all wrong view.

**Note:** (1) micchāditthiyā=with wrong view, micchā-wrong\ ditthi-view, disa+ti+nā, a kita-noun. (2) visamutto=dissociated, vi-off, without, sam-together\+yuja-to be related to+ta+si, a kita verbal-noun.

(ip) **Sabbāhi, Sabbābhi** micchāditthīhi buddho visamutto hoti.

[LT] With all, with wrong-views, buddha, disassociated, is. **i.e.** Buddha is disassociated with (from) all wrong views.

(ds) **Sabbāya, \*Sabbassā** parisāya buddho anukampati.

[LT] For all, for audience, buddha, compassionate. **i.e.** Buddha is compassionate for all audience.

(dp) **\*Sabbāsam, \*Sabbāsānam** parisānam buddho anukampati.

(abs) **Sabbāya** āsāya buddho pamuccati.

[LT] From all, from desire, buddha, is liberated. **i.e.** Buddha is liberated from all desire.

(abp) **Sabbāhi, Sabbābhi** āsāhi buddho pamuccati.

(gs) **Sabbāya, \*Sabbassā** tanhāya pahānari buddho sacchikaroti.

[LT] Of all, of craving, eradication, buddha, attains. **i.e.** Buddha attains eradication of all craving.

**Note:** sacchikaroti=practically experienced, sacchi-witness\ kara-to do+o+ti, an ākhyāta verb.

(gp) **\*Sabbāsam, \*Sabbāsānam** tanhānam pahānari buddho sacchikaroti.

[LT] Of all, of cravings, eradication, buddha, attains. **i.e.** Buddha attains eradication of all cravings.

(ls) **Sabbāyam, \*Sabbassam** pajāyam buddho karuṇāyati. [karuṇā-pity+āya-to make+ti]

[LT] In all, in being, buddha, makes karuṇā (compassion). **i.e.** Buddha has compassion on all being.

(lp) **Sabbāsu** pajāsu buddho karuṇāyati.

[LT] In all, in beings, buddha, makes karuṇā (compassion). **i.e.** Buddha has compassion on all beings.

**Note:** vedanā, parisā, āsā, tanhā, pajā are kaññā-group ā-ending feminine gender nouns. ditthi is ratti-group i-ending feminine gender noun.

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## Lesson (2)

### Ya-whichever, anything, correlative pronoun (M)

Read the following sentences:

(ns) **Yo puriso** āgacchati. so mama bhātā hoti.

[LT] (The one) who, man, comes. that, my, brother, is. **i.e.** The man who comes, is my brother.

(np) \***Ye purisā** āgacchanti. te me nātiyo honti.

[LT] (Those) who, men, come. they, my, relatives, are. **i.e.** The men who come, are my relatives.

(as) **Yam purisam** tvam passasi. so me pitā hoti.

[LT] (The one) whom, to man, you, see. that, my, father, is. **i.e.** The man whom you see, is my father.

(ap) **Ye purise tumhe** passatha. te me nātiyo honti.

[LT] (Those ones) whom, to men, you, see. they, my, relatives, are. **i.e.** The men whom you see, are my relatives.

(is) **Yena purisena** tvam vasati. tena aham vasāmi.

[LT] With whom, with man, you, live. with that man, I, live. **i.e.** I live with the man with whom you live.

(ip) **Yehi, Yebhi purisehi** tumhe gāmām āgacchatha. te me sahāyā honti.

[LT] With whom, with men, you, to village, come. they, my, friends, are. **i.e.** The men with whom you come to village, are my friends.

(ds) **Yassa purisassa** tvam kahāpaṇam desi. tassa aham vattham demi.

[LT] For whom, for man, you, to money, give. for that man, I, to cloth, give. **i.e.** I give the man cloth for whom you (also) give money.

(dp) \***Yesam, Yesānam purisānam** mayam kahāpaṇam dema. te me mittā hoti.

[LT] For whom, for men, we, to money, give. they, my, friends, are. **i.e.** The men for whom you give money, are my friends.

(abs) (a) **Yasmā, Yamhā purisā** tvarī dhanam labhasi. tamhā purisā aham vattham labhāmi.

[LT] From whom, from man, you, to wealth, get. from that, from man, I, to cloth, get. **i.e.** I get the cloth from whom you get wealth.

(b) **Yasmā ca kho bhikkhave rūpam anattā.** tasmā rūpam ābādhāya samvattati.

[LT] Since, monks, matter, anatta. For that reason, matter, for passing, happens. **i.e.** Since matter is anatta. Therefore, it happens for (subject to) passing. (i.e. Since it is antta, it is therefore subject to passing away).

**Note:** (1) ābādhāya=to get sick, to transform, ā\ bādha-to torment+ṇa+sa, a kita-noun. (2) samvattai=is, sam\ vatta+a+ti. **ca** and **kho** are meaningless.

(abp) **Yehi, Yebhi purisehi** tvarī dhanam labhasi. tehi purisehi aham suvaṇṇam labhāmi.

[LT] From whom, from men, you, to wealth, get. from those, from men, I, to gold, get. **i.e.** I get gold from those men from whom you get wealth.

(gs) Yassa purisassa dhanam tvam gaṇhāsi. so me nātako hoti.

[LT] Of whom, of man, to wealth, you, take. that, my, relative, is. **i.e.** That person whose wealth you take, is my relative.

(gp) \*Yesarī, \*Yesānam narānam gehari tvam gacchasi. te me nātakā honti.

[LT] Of whom, of men, to home, you, go. they, my, relative, are. **i.e.** Those men, of whose home you go, are my relatives.

**Note:** nātaka=relative, nā-those known as related+ta+ka+yo, a kita-noun with **ta** and **ka** twin suffixes.

(ls) Yasminī, Yamhi gāme tvarī vasasi. tasmīn gāme aharī vasāmi.

[LT] In which, in village, you, live. at that, at village, I, live. **i.e.** I live at the village where you live.

(lp) Yesu gāmesu tava nātiyo vasanti. tesu gāmesu mama nātiyo vasanti.

[LT] In which, in villages, your, relatives, live. at those, at villages, my, relatives, live. **i.e.** My relatives live at the villages where your relatives live.

## Ya (N)

Read the following sentences:

(ns) Yam cittam uppajjati. tam cittam nirujjhati.

[LT] That which, mind, arises. that, mind, ceases. **i.e.** The mind which arises, passes.

(np) Yāni cittāni uppajjanti. tāni cittāni nirujjhanti.

(as) Yam kammam satto karoti. tassa kammaṭṭha vipākam vedeti.

[LT] To which, to deed, being, does. of that, of deed, to result, experiences. **i.e.** A being experiences the result of the deed it does.

(ap) Yāni kammāni kātum purisā icchanti. tāni kammāni te karonti.

[LT] To which, to deeds, to do, men, want. those, deeds, they, do. **i.e.** Men do the deeds which they want to do.

**Note:** The rest is quite easy as it is very much the same as in masculine word-forms.

## Ya (F)

Read the following sentences:

(ns) Yā kaññā idha āgacchati. sā mama bhaginī hoti.

[LT] Who, girl, here, comes. that, my, sister, is. **i.e.** The girl who comes here, is my sister.

(np) Yāyo kaññayo idha āgacchanti. tā mama bhaginiyo honti.

[LT] Those who, girls, here, come. those, my, sisters, are. **i.e.** The girls who come here, are my sisters.

(as) Yam itthim tvarī passasi. sā me mātā hoti.

[LT] To whom, to woman, you, see. that, my, mother, is. **i.e.** The woman whom you see, is my mother.

(ap) Yāyo itthiyo tvarī passasi. tā me mātā ca bhaginī ca honti.

[LT] To whom, to women, you, see. they, my, mother, also, sister, also are. **i.e.** The women whom you see, are my mother and sister.

(is) Yāya itthiyā tvam kathesi. tāya itthiyā aham vasāmi.

[LT] With whom, with woman, you, talk. with that, with woman, I, live. **i.e.** I live with the woman with whom you speak.

(ip) Yāhi, Yābhi itthīhi tvam kathesi. tāhi itthīhi aham vasāmi.

(ds) Yāya, \*Yassā itthiyā tvam mālam desi. tassā itthiyā aham vattham demi.

[LT] For whom, for woman, you, to flower, give. for that, for woman, I, to cloth, give. **i.e.** I give the cloth for the woman for whom you (also) give the flower.

(dp) \*Yāsam, \*Yāsānam itthīnam tvam mālam desi. tāsam itthīnam aham vattham demi.

(abs) Yāya kaññāya tvam dhanam labhasi. tāya kaññāya aham vattham labhāmi.

[LT] From whom, from girl, you, to wealth, get. from that, from girl, I, to cloth, get. **i.e.** I get the cloth from the woman, from whom you (also) get wealth.

(abp) Yāhi, Yābhi kaññāhi tvam dhanam labhasi. tāhi kaññāhi aham vattham labhāmi.

(gs) Yāya, \*Yassā itthiyā geham tvam āgacchasi. tassā itthiyā gehe aham vasāmi.

[LT] Of whom, of woman, to home, you, come. Of that, of woman, at home, I, live. **i.e.** I live at the home of that woman, whose home you come.

(gp) \*Yāsam, \*Yāsānam itthīnam tvam geham āgacchasi. tāsam itthīnam gehe aham vasāmi.

(ls) Yāyam \*Yassam itthiyam tvam pasidasi. tassam itthiyam aham'pi pasidāmi.

[LT] In whom, in woman, you, admire. in that, in woman, I, also, admire. **i.e.** I also admire that woman, in whom you admire.

(lp) Yāsu itthīsu tvam pasidasi. tāsu itthīsu aham'pi pasidāmi.

**Note:** ahampi=aham+pi. **m̄** changed to **m** per 31. pi and api are synonymous nipāta-particles.

\* \* \* \* \*

## Lesson (3)

### Ta-that thing, that person (M)

Read the following sentences:

(ns) \*So bhikkhu khīṇāsavo arahā hoti.

[LT] That, monk, of removed mental taints, enlightened saint, is. **i.e.** That monk is an enlightened saint of removed mental taints.

**Note:** khīṇāsavo=the one who had disappeared mental taints, khīṇa-disappeared+āsava-taints+si, a compound noun.

(np) Te, \*Ne bhikkhū khīṇāsavā arahanto honti.

[LT] Those, monks, of removed mental taints, enlightened saints, are. **i.e.** Those monks are enlightened saints of removed mental taints.

(as) Tam, \*Naṁ purisam vihāram āgacchantarī aham passāmi.

[LT] To that, to man, to temple, to coming, I, see. **i.e.** I see that man coming to the temple.

(ap) Te, \*Ne purise vihāram āgacchante buddham vandante aham passāmi.

[LT] To those, to men, to temple, to coming, to buddha, to bowing, I, see. **i.e.** I see those men coming to the temple and bowing to Buddha. [āgacchante, vandante are two present participle verbs in ap-case]

(is) Tena, \*Nena bhikkunā so puriso dhammām sākacchati.

[LT] With that, with monk, that, man, to dhamma, discusses. **i.e.** That man discusses dhamma with that monk.

**Note:** sākacchati=discusses, saha-together/ katha-to talk+a+ti, **saha** changed to **sa** and **a** lengthened to **ā**. The component consonant of the root **tha** changed to **cha** and one non-identical **c** added to cha>sākacchati.

(ip) Tehi, Tebhi, \*Nehi, \*Nebhi bhikkhūhi so puriso dhammām sākacchati.

(ds) Tassa, \*Nassa, Assa sāmanerassa bhikkhu ovādām deti.

[LT] For that, for novice, monk, to advice, gives. **i.e.** The monk gives advice for (to) that novice.

(dp) Tesam, Tesānam, \*Nesam, \*Nesānam sāmanerānam bhikkhu ovādam deti.

(abs) Tasmā \*Nasmā, Asmā, Tamhā \*Namhā nagarā attano vihāram bhikkhu paccāgacchati.

[LT] From that, from town, of one's, to temple, monk, returns. **i.e.** The monk returns to his temple from that town.

(abp) Tehi, tebhi, \*Nehi, \*Nebhi araññehi attano vihāram bhikkhū paccāgacchanti.

[LT] From those, from forests, of one's, to temple, monks, return. **i.e.** The monks return to their temple from those forests.

(gs) Tassa, \*Nassa, Assa bhikkhussa dhammadesanām mayām rocema.

[LT] Of that, of monk, to the teaching of dhamma, we, like. **i.e.** We like the teaching of dhamma of that monk.

**Note:** dhammadesanā=teaching of dhamma, dhamma-dhamma+desanā=act of teaching, disa-to teach+yu-act of+ari, a kita-noun. This word desanā belongs to ā-ending feminine gender kaññā-group nouns.

(gp) **Tesam̄, Tesānam̄, \*Nesam̄, \*Nesānam̄ bhikkhūnam̄** sīla,samādhi,paññāguṇāni  
sabbe upāsakā upāsikāyo ca rocenti.

[LT] Of those, of monks, to sīla samādhi paññā virtues, all, male-devotees, female-devotees, also, like. **i.e.** All male and female devotees like the sīla-samādhi-paññā virtues of those monks.

(ls) **Tasmim̄ \*Nasmim̄, Asmim̄, Tamhi \*Namhi gāme** bahū manussā viharanti.  
[LT] At that, at village, many, men, live. **i.e.** Many men live at that village.

(lp) **Tesu, \*Nesu vihāresu** bahū bhikkhū viharanti.

[LT] At those, at temples, many, monks, live. **i.e.** Many monks live at those temples.

**Note:** \*na-examples are not found in all cases even though shown per the rule of relevant Suttas.

#### Ta-that thing, that person (N)

Read the following sentences:

(ns) **Tam̄, \*Nam̄ cittam̄** uppajjati.

[LT] That, mind, arises. **i.e.** That mind arises.

(np) **Tāni, \*Nāni cittāni** uppajjanti.

(as) **Tam̄, \*Nam̄ kammarī** so puriso karoti.

(ap) **Tāni, \*Nāni kammāni** te purisā karonti.

**Note:** The rest is easy as in masculine word-forms. Sentences are also easy to understand.

#### Ta-that thing, that person (F)

Read the following sentences:

(ns) **\*Sā itthī** me mātā hoti.

[LT] That, woman, my, mother, is. **i.e.** That woman is my mother.

(np) **Tā, Tāyo, \*Nā, \*Nāyo itthiyō** mama bhaginiyo honti.

[LT] Those, women, my, sisters, are. **i.e.** Those women are my sisters.

(as) **Tam̄, \*Nam̄ kumārim̄** so puriso oloketi. [kumārī-girl, nadī-group noun]

[LT] To that, to girl, that, man, looks at. **i.e.** That man looks at that girl.

(ap) **Tā, Tāyo, \*Nā, \*Nāyo kaññāyo** te purisā olokenti.

(is) **Tāya, \*Nāya itthiyā** so puriso sāyamāsam̄ bhuñjati.

[LT] With that, with woman, that, man, to dinner, eats. **i.e.** That man eats dinner with that woman.

(ip) **Tāhi, Tābhi, \*Nāhi, \*Nābhi itthīhi** te purisā pātarāsam̄ bhuñjanti.

[LT] With those, with women, those, men, to breakfast, eat. **i.e.** Those men eat breakfast with those women.

**Note:** (1) sāyamāsa=dinner, sāya-evening√ asa-food. (2) pātarāsa=breakfast, pāta-morning+asa-food, a kīta-noun. ā of asa is a vuddhi-vowel. (3) majjhāñhikabhatta=lunch, majjha-middle+añhika-of the day+bhatta-food. (4) bhuñjati=eats, bhuja-to eat+a+ti.

(ds) Tāya \*Nāya, Tassā, \*Tissā, \*Tassāya, \*Tissāya \*Nassā, \*Assā, \*Nassāya, \*Assāya kaññaya puriso mālam deti.

(dp) Tāsam, \*Tāsānam, \*Nāsam, \*Nāsānam kaññānam puriso mālam ca dhanām ca deti.

(abs) Tāya, \*Nāya nāvāya puriso nadītīram uttarati. [nadī-of river+tīra-bank+am-to]  
[LT] From that, from boat, man, to riverbank, goes up. i.e. Man goes up to river-bank from that boat.

(abp) Tāhi, Tābhi, \*Nāhi, \*Nābhi jhānasamāpattihī buddho vuṭṭhāti.  
[LT] From those, from jhāna (mental absorption states) and samāpatti (from deep trance-like states), buddha, gets up. i.e. Buddha gets up from those jhāna (mental absorption states) and samāpatti (deep-trance-like mental states).

**Note:** (1) uttarati=u-up√ tara-to pass, to cross+a++ti, one extra t added. (2) vuṭṭhāti=get up, u-up√ thā-to stand+ti, vattamāna-mode verb. v is inserted before u, one extra t added to the root.

(gs) Tāya \*Nāya \*Tassā, \*Tissā, \*Tassāya, \*Tissāya, \*Nassā, \*Assā, \*Nassāya, \*Assāya kāmatanhāya vasam sattā niccam anuvattanti.

[LT] Of that, of craving of sensual pleasures, to power, beings, always, follow. i.e. Beings always follow to the power of that craving of sensual pleasures.

**Note:** (1) kāmatañhā=craving for sensual pleasure, kāma-sensually pleasurable things+tañhā-thirst, craving+sa, a compound noun. (2) anuvattati-follows. anu-by following√ vatta-to be+a+ti.

(gp) Tāsam, \*Tāsānam, \*Nāsam, \*Nāsānam mahāpajāpatigotamīpamukhānam bhikkhunīnam vasena bhikkhunīsaṁgho udapādi.

[LT] Of those, of mahāpajāpati-led bhikkhunī female monks, by virtue of, bhikkhnī-monastic order, appears. i.e. The Bhikkhunī-monastic order appears by virtue (effort) of mahāpajāpatigotamī-led bhikkhunī female monks.

**Note:** (1) mahāpajāpatigotamīpamukhānam=led by mahāpajāpati gotamī, mahāpajāpatigotamī+pamukha-leader +nam, a compound noun. (2) udapādi-came into being, appeared. u-up√ā-intensifier√ pada-to be+ī, an ajjattanī-mode ākhyāta-verb. d is inserted after u-prefix. ā prefix is shortened. The initial component vowel a of the root is turned to vuddhi-vowel ā. The verb-ending ī is shortened> udapādi. This verb is quite **frequently found in the Pāli texts and needs to be familiarized** with its structure.

(ls) Tassam, \*Tissam, \*Assam, \*Nassam, Tāyam, \*Nāyam nāvāyam ekā kaññā nisidati.

[LT] At that, at boat, one, girl, sits. i.e. One girl sits at that boat.

(lp) Tāsu, \*Nāsu nāvāsu bhikkhū ca manussā ca vijjanti.

[LT] At those, at boats, monks, also, men, also, are. i.e. There are monks and men at those boats.

**Note:** \*na-featured examples are not found in all cases in the Pāli texts but shown as the applicable word-forms in the relevant cases per the rule of relevant Suttas found in the Grammar text.

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## Lesson (4)

### Eta-that thing, that person (M)

Read the following sentences:

(ns) \*Eso puriso no satthā hoti.

[LT] That, man, our, teacher, is. **i.e.** That man is our teacher.

(np) \*Ete manussā mama piyasahāyā honti. [piya-beloved+sahāya-friend+yo]  
[LT] Those, men, my, beloved friends, are. **i.e.** Those men are my beloved-friends.

(as) (a) Bhagavā Eta'davoca [etaṁ+avoca, Re: Sutta 34].

[LT] Glorious buddha, to this, said. **i.e.** The glorious buddha said this.

(b) Tam \*Enam purisam tvarī passasi.

[LT] To that, to man, you, see. **i.e.** You see that man.

**Note:** In Pāli texts, tam+enam is usually combined into sandhi-structure as ta'menam, [tam+enam].

(ap) Ete purise tumhe passatha.

(is) Etena maggena puriso gacchati.

[LT] By that, by road, man, goes. **i.e.** Man goes by that road.

(ip) Etehi, Etebhi purisehi saddhim bhikkhū vihāre vasanti.

(ds) Etassa purisassa bhukkhu dhammarī deseti. [deseti-teaches. Disa+ne+ti]

(dp) \*Etesam, \*Etesānam upāsakānam bhikkhū dhammam desenti.

(abs) Etasmā, Etamhā nagarā puriso āgacchati.

[LT] From that, from town, man, comes. **i.e.** Man comes from that town.

(abp) Etehi, Etebhi akusalehi dhammehi dukkharī vipākarī uppajjati.

[LT] From those, from unwholesome, from dhammas, bad, result, arises.

**i.e.** Bad result arises from those unwholesome dhammas.

(gs) Etassa kusalassa dhammassa vipāko sukho hoti.

[LT] Of that, of wholesome, of dhamma, result, good, is.

**i.e.** The result of that wholesome dhamma is good.

(gp) \*Etesam, \*Etesānam kusalānam dhammānam vipāko sukho hoti.

(ls) Etasmim, Etamhi vihāre buddho viharati.

(lp) Etesu vihāresu bhikkhū viharanti.

### Eta (N)

Read the following sentences:

(ns) Etam maṅgalam uttamarī. [combined into sandhi as maṅglā'muttamam]

[LT] That, blessing, the highest. **i.e.** That blessing is the highest.

(np) Etāni cittāni aniccāni.

(as) Etam̄ cittam̄ bhikkhu aniccato anupassati.

**Note:** anupassati-sees again & again, anu-again√ disa-to see+ti, **disa** changed to **passa** per rule 471.

(ap) Etāni cittāni bhikkhu aniccato anupassati.

### Eta (F)

Read the following sentences:

(ns) Esā itthī me bhaginī hoti.

(np) Etā, Etāyo itthiyo me nātakā honti.

(as) Etam̄ itthim̄ naro passati.

(ap) Etā, Etāyo itthiyo narā passanti.

(is) Etāya itthiyā saha puriso bhojanam̄ bhuñjati. [bhujja-to eat+a+ti]

[LT] With that, with woman, together, man, to meal, eats. **i.e.** Man eats meal together with that woman.

(ip) Etāhi, Etābhi itthīhi saha purisā bhojanam̄ bhuñjanti. [bhojanam̄-meal, bhujja+yu+am̄]

(ds) Etāya, \*Etissā, \*Etissāya itthiyā puriso dhanam̄ deti.

(dp) \*Etāsam̄, \*Etāsānam̄ bhikkhunīnam̄ puriso dānam̄ deti.

[LT] For those, for bhikkhunī (female monks), man, to alms, offers.

**i.e.** Man offers alms for those female-monks. [dānam̄-alms, charity, dā-to give+yu+am̄]

(abs) Etāya nāvāya puriso nadīfīram̄ okkamati.

[LT] From that, from boat, man, to river-bank, descends. **i.e.** Man gets down to river-bank from that boat.

**Note:** okkamti-goes down, ava-down√ kamu-to go+a+ti. **ava** changed to **o** and one extra **k** added.

(abp) Etāhi, Etābhi itthīhi puriso dhanam̄ labhati.

(gs) Etāya, \*Etissā, \*Etissāya itthiyā hattham̄ puriso gañhāti.

(gp) \*Etāsam̄, \*Etāsānam̄ itthīnam̄ hattham̄ puriso gañhāti.

(ls) Etāyam̄, \*Etissām̄ sīmāyam̄ eko bhikkhu upasampadām̄ labhati.

[LT] At that, at ordination hall, one, monk, to ordination, gets. **i.e.** One monk gets ordination at that ordination hall.

**Note:** upasampadām̄-being in a higher state, ordination, upa-higher√ sam̄-well√ pada-to be+a, a kita-noun.

(lp) Etāsu sīmāsu upasampadakammām̄ aññāni samghakammāni ca bhikkhū karonti.

[LT] At those, at ordination halls, ordination process, other, monastic procedures, also, monks, do.

**i.e.** In those ordination halls, monks carry out ordination procedure as well as other monastic procedures.

**Note:** samghakamma-proceedings conducted by the community of samgha (monastics), samgha-monastic community√ kamma-actions. a compound noun.

\* \* \* \* \*

## Lesson (5)

### Ima-this (M)

Read the following sentences:

(ns) \*Ayaṁ bhikkhu amhākāṁ ācariyo hoti.

[LT] This, monk, our, teacher, is. **i.e.** This monk is our teacher.

(np) Ime bhikkhū ca upāsaka, upāsikāyo ca buddhassa sāvakā honti.

[LT] These, monks, also, male and female devotees, also, of buddha, disciple, are. **i.e.** These monks, male and female devotees are the disciples of Buddha.

**Note:** (1) upāsakaupāsikāyo=male and female devotees, a compound noun. (2) sāvakā-listeners, disciples, su-to listen+ṇvu+yo, a kita-noun belonging to purisa-group.

(as) Imam̄ purisam̄ bhikkhu āmanteti. [āmanteti=calls, ā-intensifier√ manta-to whisper+ṇe+ti.]  
[LT] To this, to man, monk, calls. **i.e.** The monk calls this man.

(ap) Ime bhikkhū upāsako vandati.

[LT] To these, to monks, male-devotee, bows. **i.e.** The male-devotee bows to these monks.

(is) \*Anena, \*Inimā puññena tvam̄ sukham̄ labhissati.

[LT] By this, by meritorious deed, you, happiness, will get. **i.e.** You will get happiness by this meritorious deed.

(ip) Imehi, Imebhi \*Ehi, \*Ebhi kusalakammehi narā sugatim̄ gacchissanti.

[LT] By these, by meritorious deeds, men, to good existence, will go. **i.e.** Men will go to good existence by these meritorious deeds.

**Note:** (1) labhissati-will get, labha-to get+i+ssati. (2) sugatim̄=good destiny, su-good√ gati=destiny+an̄i  
(3) gacchissanti=will go. gamu+i+ssanti. Both are bhavissanti (future) mode verbs.

(ds) Imassa, \*Assa bhikkhuno ekā upāsikā cīvaraṁ deti.

[LT] For this, for monk, one, female-devotee, to robe, offers.

**i.e.** One female-devotee offers the robe for this monk.

(dp) \*Imesam̄, \*Imesānam̄, \*Esam̄, \*Esānam̄ bhikkhūnariṁ manussā bhojenti.

[LT] For these, for monks, men, feed. **i.e.** Men feed these monks.

**Note:** bhojenti-cause to eat, feed, bhuja-to eat+ṇe+anti, a causative verb.

(abs) Imasmā, Imamhā, \*Asmā gāmā puriso vihāram̄ āgacchatī.

[LT] From this, from village, man, to temple, comes. **i.e.** Man comes to the temple from this village.

(abp) Imehi, Imebhi, \*Ehi, \*Ebhi gāmehi manussā bhikkhūnariṁ vihāram̄ āgacchatī.

[LT] From these, from villages, men, of monks, to temple, come. **i.e.** Men come to the temple of monks from these villages.

(gs) Imassa, \*Assa bhikkhuno dhammadhātum̄ manussā suṇānti.

[LT] Of this, of monk, to dhamma-talk, men, listen. **i.e.** Men listen to the dhamma-talk of this monk.

**Note:** dhammadhātum̄-dhamma-talk, dhamma-relating to dhamma+kathā-talk, a compound noun, The last component word kathā is a feminine gender word belonging to kaññā-group nouns.

(gp) \*Imesam̄, \*Imesānam̄, \*Esam̄, \*Esānam̄ bhikkhūnari dhammakatham̄ manussā suṇanti.

(ls) Imasmim̄, Imamhi, \*Asmim̄ vihāre buddho viharati.

(lp) Imesu, \*Esu vihāresu bahū bhikkhū viharanti. dhammad̄'pi caranti.

[LT] At these, at temples, many, monks, live. to dhamma, also, practice. **i.e.** Many monks live and practice dhamma (meditation) at these temples. [dhammad̄'pi-dhammad̄+api, Re sutta 31]

### Ima (N)

Read the following sentences:

(ns) \*Idam̄, Imam̄ cittam̄ khaṇe khaṇe uppajjati. khaṇe khaṇe nirujjhati.

[LT] This, mind, at moment, at moment, arises. at moment, at moment, passes. **i.e.** This mind arises as well as passes every moment. [khaṇe khaṇe=every moment, emphatic repetition]

(np) Imāni cittāni khaṇe khaṇe uppajjanti. khaṇe khaṇe nirujjhanti.

(as) \*Idam̄, Imam̄ avoca bhagavā. (ida'mavoca bhagavā=idam̄+avoca bhagavā).

Ima'mavoca bhagavā=imam̄+avoca bhagavā).

[LT] To this, said, the glorious buddha. **i.e.** The glorious Buddha said this.

**Note:** In Pāli texts, it is usually found having contracted into sandhi as "ida'mavoca bhagavā."

[idam̄+avoca, Re: 34]

(ap) Imāni kammāni tvam̄ karohi!

[LT] To these, to deeds, you, do. **i.e.** You do these deeds!

### Ima (F)

Read the following sentences:

(ns) \*Ayam̄ uppalavannā bhikkhnī buddhassa aggasāvikā hoti.

[LT] This, uppalavaṇṇā-named, female-monk, of buddha, chief-disciple, is.

**i.e.** This bhikkhunī named uppalavaṇṇā, is the chief-female-disciple of Buddha.

**Note:** aggasāvikā-senior-most female disciple, agga-senior+sāvikā-female disciple+si.  
sāvikā=su+ṇvu+i+ā+si.

(np) Imā, Imāyo itthīyo ca bhikkhniyo ca buddhassa sāvikāyo honti.

[LT] These, women, also, female-monks, also, of buddha, disciples, are.

**i.e.** These women and female-monks are the disciples of Buddha.

(as) Imam̄ kaññam̄ esā bhikkhnī ovadati. [ovadati=advises, ava√ vada-to say+a+ti]

[LT] To this, to girl, that, female-monk, advises. **i.e.** That female-monk advises this girl.

(ap) Imā, Imāyo kaññāyo etā bhikkhniyo ovadanti.

(is) Imāya bhikkhniyā saddhim̄ ekā upāsikā vihāram̄ āgacchati.

[LT] With this, with female-monk, together, one, female-devotee, to temple, comes. **i.e.** A female-devotee comes to the temple together with this female-monk.

- (ip) Imāhi, Imābhi bhikkhunīhi saddhim bahū upāsikāyo vihāram āgacchanti.
- (ds) Imāya, \*Imissā, \*Imissāya, \*Assā, \*Assāya bhikkhuniyā upāsako cīvaraṁ deti.
- (dp) \*Imāsam̄, \*Imāsānam̄ bhikkhunīnam̄ upāsakā cīvaraṁ denti.
- (abs) Imāya bhikkhuniyā naro sukham̄ labhati.
- (abp) Imāhi, Imābhi bhikkhunīhi naro sukham̄ labhati.
- (gs) Imāya, \*Imissā, \*Imissāya, \*Assā, \*Assāya itthiyā gehāṁ naro pavisati.  
[pavisati-enters, pa<sup>v</sup> visa-to enter+a+ti]
- (gp) \*Imāsam̄, \*Imāsānam̄ ithīnam̄ gehāṁ bhikkhniyo pavisanti.  
[LT] Of these, of women, to home, female-monks, enter. **i.e.** Female monks enter into the home of these women.
- (ls) Imāyam̄, \*Imissam̄, \*Assam̄ nāvāyaṁ bahū manussā vijjanti.  
[LT] In this, in boat, many, men, are. **i.e.** There are many men in this boat.
- (lp) Imāsu nāvāsu bahū manussā vijjanti.

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## Lesson (6)

**Amu-so and so, such and such.**

**u-ending Sabbanāma-noun (M)**

Read the following sentences:

(ns) Amu, \*Asu, \*Adu puriso vihāram āgacchati.

[LT] So and so, man, to temple, comes. **i.e.** So and so a man comes to the temple.

(np) Amū, Amuyo purisā gāmarī āgacchanti.

[LT] So and so, men, to village, come. **i.e.** So and so men come to village.

(as) Amum purisam bhikkhu passati.

(ap) Amū purise sāmañerā passanti.

(is) Amunā purisena bhikkhu katheti.

(ip) Amūhi, Amūbhi, Amuhi, Amubhi purisehi bhikkhū vihāre vasanti.

(ds) Amussa, \*Adussa bhikkhuno puriso dānam deti.

(dp) \*Amūsam, \*Amūsānam, \*Amusam, \*Amusānam bhikkhūnam purisā dānam denti.

(abs) Amusmā, Amumhā gāmasmā naro paccāgacchati.

(abp) Amūhi, Amūbhi, Amuhi, Amubhi gāmehi purisā idha āgacchanti.

(gs) Amussa, \*Adussa therassa bhikkuno ovādam ayam bhikkhu suṇāti. [therassa-of senior]

[LT] Of so and so, of senior, of monk, to the advice, this, monk, listens.

**i.e.** This monk listen to the advice of so and so senior monk.

(gp) \*Amūsam, \*Amūsānam, \*Amusam, \*Amusānam narānam ñātakā nagarā imam amhākam gāmarī paccāgacchanti.

[LT] Of so and so, of men, relatives, from town, to this, our, to village, return.

**i.e.** Relatives of so and so men come back to our village from town.

(ls) Amusmim, Amumhi nagare eko abhiññāto knīñāsavo bhikkhu viharati.

[LT] In such and such, in town, specially known, holy saint of eradicated mental taints, monk, lives.

**i.e.** In such and such a town, a well-known, holy saint monk of eradicated mental taints, lives.

**Note:** abhiññāto-specially known, famous, abhi-specially√ ñā-to know+ta+si, one extra **ñ** added.

(lp) Amūsu, Amusu nagaresu manussā saddhāya samannāgatā honti.

[LT] In such and such, in towns, men, with faith, endowed, are. **i.e.** Men in such and such towns, are endowed with faith.

**Note:** samannāgatā-endowed with, have the required quality, saññ-well√anu-following√ā-intensifier√ gamu-to be+ta+yo, **m** of sam changed to **m**. **u** of anu erased. one extra **n** added. **m** of the root erased>samannāgata. yo changed to **ā** and redundant **a** of **ta** erased> samannāgatā. This word is quite **frequently found in texts**. Note that the root gamu does not mean "to go" here.

**Amu (N)**

Read the following sentences:

(ns) \*Adurā pupham virocanti. [virocati=beautiful, vi\ruca+a+ti]  
 [LT] So and so, flower, is beautiful. **i.e.** Such and such a flower is beautiful.

(np) Amū, Amūni pupphāni virocanti.

(as) \*Adurā phalam puriso khādati. [khādati=eats, khāda-to munch+a+ti]  
 [LT] To such and such, to fruit, man, eats. **i.e.** Man eats such and such fruit.

(ap) Amū, Amūni vanāni naro gacchati. [vana=forest, a citta-group noun]  
 [LT] To such and such, to forests, man, goes. **i.e.** Man goes to such and such forest.

**Amu (F)**

Read the following sentences:

(ns) \*Asu, Amu, \*Adu itthī saddhā pasannā hoti.  
 [LT] Such and such, woman, having faith, having devotion, is. **i.e.** Such and such woman is faithful and devoted (to triple gems).

**Note:** saddhā-one having faith, a taddhita-noun [saddhā+ṇa+ā+si, assatti-taddhita, See Sutta 370].  
 pasannā-devoted, a kita-verbal noun [pa\ṣada+ta+si, See sutta 582 to know about structural morphology of this word].

(np) Amū, Amuyo itthiyo saddhā pasannā hoti.

(as) Amumā itthimā puriso passati.

(ap) Amū, Amuyo itthiyo puriso passati.

(is) Amuyā bhikkhuniyā puriso vācam katheti.

[LT] With such and such, with bhikkhunī, man, to word, talks. **i.e.** Man talks word with such and such bhikkhunī. [vācarī=speech, vācā+arī, a kaññā-group noun]

(ip) Amūhi, Amūbhi, Amuhi, Amubhi kumārīhi saha purisā hasanti. [hasa-to laugh+a+anti]

[LT] With such and such, with girls, together, men, laugh. **i.e.** Men laugh with such and such girls.

(ds) Amuyā, \*Amussā kaññāya puriso mālam deti.

(gp) \*Amūsamā, \*Amūsānamā, \*Amusamā, \*Amusānamā kaññānamā puriso mālam deti.

(abs) Amuyā kaññāya puriso pemari labhati. [pemari=love]

(abp) Amūhi, Amūbhi, Amuhi, Amubhi kaññāhi puriso pemari labhati.

(gs) Amuyā, \*Amussā kaññāya hatham puriso chupati. [chupa-to touch, to grab+a+ti]  
 [LT] Of such and such, of girl, to hand, man, touches. **i.e.** Man touches the hand of such and such girl.

(gp) \*Amūsam̄, \*Amūsānam̄, \*Amusam̄, \*Amusānam̄ kaññānam̄ hattham̄ puriso phusati.

[LT] Of such and such, of girls, to hand, man, touches. **i.e.** Man touches the hand of such and such girls.

**Note:** phusati-touches, phusa-to touch+a+ti.

(ls) Amuyam̄, \*Amussam̄ velāyam̄ puriso idha āgacchati. [velā=time, limit, kaññā-group noun]  
 [LT] At such and such, at time, man, here, comes. **i.e.** Man comes here at such and such time.

(lp) Amūsu, Amusu kaññāsu puriso piyāyati. [piyāyati=adores, piya+āya+ti]  
 [LT] In such and such, in girls, man, adores. **i.e.** Man adores such and such girls.

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## Lesson (7)

### Pubba, Para, Apara etc,

**Pubba**-the front, before, previously, in the previous times. (M)

Read the following sentences:

(ns) Imassa rukkhassa **Pubbo rukkho** mahanto hoti.

[LT] Of this, of tree, the front, tree, big, is. **i.e.** The tree in front of this tree is big.

(np) Imesari rukkhānam **Pubbe pabbatā** mahantā honti.

[LT] Of these, of trees, front, mountains, big, are. **i.e.** The mountains in front of these trees are big.

(as) **Pubbam rukkham** puriso pharasunā chindati. [chindati=cuts, chida-to cut+a+ti]

[LT] To the front, to tree, man, by axe, chops. **i.e.** The man chops the front tree by axe.

(ap) **Pubbe rukkhe** purisā pharasunā ca kakacena ca chindanti. [kakaca-saw]

[LT] To the fronts, to trees, men, by axe, also, by saw, also, chop. **i.e.** The men cut the front trees by axe as well as by saw.

(is) **Pubbena manussena** bhikkhu katheti.

[LT] With the front, with man, monk, speaks. **i.e.** The monk speaks with the man in front of him.

(ip) **Pubbehi, Pubbebhi manussehi** bhikkhū kathenti.

[LT] With the front, with men, monks, speak. **i.e.** The monks speak with the men in front of them.

(ds) **Pubbassa narassa** puriso bhattam deti.

[LT] For the front, for man, man, food, gives. **i.e.** Man gives food for the man in front of him.

(dp) \***Pubbesam, \*Pubbesānam narānam** purisā bhattam denti.

(abs) **Pubbasmā, Pubbamhā, Pubbā pāpakammā** naro viramati. [pāpa-evil+kammā-from deed]

[LT] From previous, from sinful deeds, man, refrains. **i.e.** Man refrains from the previous sinful deeds.

(abp) **Pubbehi, Pubbebhi pāpakammehi** narā viramanti.

(gs) **Pubbassa pāpassa kammassa** phalam naro paccanubhoti.

[LT] Of previous, of evil, of deed, to result, man, re-experiences. **i.e.** Man re-experiences the result of the previous evil deed. [paccanubhoti-re-experiences, pati-again, anu<sup>v</sup> bhū-to be+ti]

(gp) \***Pubbesam, \*Pubbesānam pāpakānam kammānam** phalam narā anubhonti.

[LT] Of previous, of evils, of deeds, to result, men, experience. **i.e.** Men experience the result of the previous evil deeds. [anubhonti-experience, anu<sup>v</sup> bhū+anti]

(ls) Ito **Pubbasmim, Pubbamhi, Pubbe nagare** bahū dhanavanto manussā vasanti.

[LT] From here, in previous, in town, many, wealthy, men, live. **i.e.** Many wealthy men live in the town before this location. [dhanavanto-dhana-wealth+vanto-those having, dhana+vantu+yo. See guṇavā-group nouns to understand these nouns].

(lp) Ito **Pubbesu nagaresu** bahū dhanavanto manussā ca bhikkhū ca vasanti.

[LT] From here, in previous, in towns, many, wealthy, men, also, monks, also, live. **i.e.** Many wealthy men as well as monks live in the towns before this location.

### **Pubba (N)**

Read the following sentences:

(ns) **Pubbam** cittam nirujjhati. aparām cittam uppajjati.

[LT] The previous, mind, ceases. The other next, mind, arises.

**i.e.** The preceding consciousness ceases and the next consciousness arises.

(np) **Pubbāni** cittāni nirujjhanti. aparāni cittāni uppajjanti.

(as) **Pubbam** atītam kammañ naro paccanubhoti.

[LT] To previous, to past, to kamma, man, re-experiences.

**i.e.** Man re-experiences (the result of) the previous past kamma.

(ap) **Pubbāni** atītāni kammāni sattā paccanubhonti.

[LT] To previous, to past, to kammas, beings, re-experience.

**i.e.** Beings re-experience (the result of) the previous past kammas.

### **Pubba (F)**

Read the following sentences:

(ns) **Pubbā** ithī gacchati. aparā itthī āgacchati.

[LT] The previous, woman, goes. The other woman comes.

**i.e.** The previous woman goes. The other woman comes.

(np) **Pubbā**, **Pubbāyo** itthiyo gacchanti. aparā itthiyo āgacchanti.

(as) **Pubbam** itthim puriso passati.

(ap) **Pubbā**, **Pubbāyo** itthiyo puriso passati. apparā itthiyo'pi oloketi.

[LT] To previous, to women, man, sees. To other, to women, also, looks at.

**i.e.** Man sees the previous women and looks at other women too.

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## Lesson (8)

### Kīm-what (M)

**Note:** There are no companion pair words in case kīm is independently used as mere interrogative. But in case it is used with an indicative reference word, there will be its pair word shown underlined.

Read the following sentences:

(ns) Ko idha āgacchatī?  
[LT] Who, here, comes. **i.e.** Who comes here?

(a) Kīm nāmo'si tvam? [nāmosi=nāmo-name+asi-is]  
[LT] What, name, are, you. **i.e.** What is your name?

(b) Kīm nāma'ttha tumhe? [nāmattha=nāmā+attha-are]  
[LT] What, name, are, you. **i.e.** What are your names?

**Note:** kīm in (a-b) sentences are in nominative but si is either erased or assumed as a compound noun where m̄ of kīm remain intact as in evamnāmo etc.

(np) Ke imam gāmām āgacchanti?  
[LT] Who, to this, to village, come. **i.e.** Who come to this village?

(as) (a) Kīm kammam tvam karosi?  
[LT] What, to action, you, do. **i.e.** What action do you do?

(b) Kīm vādī bhavaṁ gotamo?  
[LT] To what view, used to say (proclaim), venerable, gotama. **i.e.** What (kind of) view venerable gotama holds?

(c) Kam bhikkhum tvam cīvaram desi?  
[LT] To which, to monk, you, to robe, offer. **i.e.** To which monk do you offer the robe?

**Note:** These three sample sentences highlight two examples of kīm in accusative singular case.

(ap) Ke purise tumhe passatha?  
[LT] To which, to men, you, see. **i.e.** Which men do you see?

(is) Kena kāranena, kena hetunā sattā duggatim gacchanti?  
[LT] By which, by reason, by which, by cause, beings, to bad destiny of rebirth, go. **i.e.** By which reason and cause, beings go to bad-destiny-of-rebirth? [duggati-du-bad+gati-destiny, one extra g added]

(ip) Kehi, Kebhi purisehi saddhim tumhe gāmām gacchatha?  
[LT] With which, with men, together, you, to village, go. **i.e.** With whom do you go to village?

(ds) Kassa \*Kissa bhikkhuno tvam cīvaram desi?  
[LT] For which, for monk, you, to robe, donate. **i.e.** For which monk you donate the robe?

(dp) \*Kesam, \*Kesānam purisānam tvam vattham desi? [desi=dā+si]  
[LT] For which, for men, you, to cloth, give. **i.e.** For which men do you give the cloth?

(abs) Kasmā, Kamhā gāmā tumhe āgacchatha?

[LT] From which, from village, you, come. **i.e.** From which village do you come?

**Note:** Sometimes, kasmā also asks the reason. In that case, it means "why."

Example: Kasmā tvam idha āgacchasi?

[LT] Why, you, here, come. i.e. Why do you come here?

(abp) Kehi, Kebhi gāmehi tumhe āgacchatha?

(gs) (a) Kassa, \*Kissa sathuno vādam tvaṁ rocesi?

[LT] Of which, of teacher, to the view, you, like. **i.e.** Which teacher's view do you like?

(b) \*Kissa hetu tvaṁ idha āgacchasi?

[LT] Of which, of reason, you, here, come. **i.e.** For which reason do you come here?

**Note:** Kissā hetu are mostly found being used together in Pāli texts. The applied case-ending **sa** after hetu is erased per 203 as found in satthu.

(gp) \*Kesam, \*Kesānam ācariyānam sissā tumhe atta?

[LT] Of which, of teachers, students, you, are. **i.e.** Of which teacher's students are you?

(Whose disciples are you?) atta=are, asa+tha, See sutta 493.

(ls) Kasmin, Kamhi vihāre so bhikkhu viharati?

[LT] In which, in temple, that, monk, live. **i.e.** In which temple that monk live?

(lp) Kesu kulesu ime purisā jāyanti?

[LT] In which, in families, these, men, born. **i.e.** In which families these men are born?

## Kim (N)

Read the following sentences:

(ns) Kim cittam uppajjati?

(np) Kāni cittāni uppajjanti?

(as) Kim, Kam kammam tvaṁ karosi?

(ap) Kāni kammāni tumhe karotha?

## Kim (F)

Read the following sentences:

(ns) Kā itthī abhirūpā?

[LT] Which, woman, pretty. **i.e.** Which woman is pretty?

(np) Kāyo kaññāyo abhirūpā?

[LT] Which, girls, pretty. **i.e.** Which girls are pretty?

(as) Kam itthim puriso passati?

(ap) Kā, Kāyo itthiyo puriso passati?

(is) Kāya itthiyā puriso gāmam gacchat?

(ip) Kāhi, Kābhi bhikkhunīhi upāsikā dhammarūpa carati?

[LT] With which, with female-monks, female-devotee, to dhamma, practice.

**i.e.** With which female-monks the female-devotee practices dhamma?

- (ds) Kāya, \*Kassā bhikkhuniyā upāsikā cīvaraṁ deti?
- (dp) \*Kāsam, \*Kāsānam bhikkhunīnam upāsikāyo cīvaraṁ denti?
- (abs) Kāya itthiyā puriso sukham labhati?
- (abp) Kāhi, Kābhi bhikkhunīhi upāsikā ovādaṁ labhati?
- (gs) Kāya, \*Kassā bhikkhuniyā upāsikā dhammadharam nandati? [nandati-likes, nanda+a+ti]
- (gp) \*Kāsam, \*Kāsānam bhikkhunīnam upāsikāyo dhammadharam nandanti?
- (ls) Kāya, \*Kassam disāyaṁ tava ācariyo viharati?  
 [LT] In which, in direction, your, teacher, lives. **i.e.** In which direction does your teacher live?
- (lp) Kāsu disāsu bahū pabbatā santi? [santi=are, asa-to be+anti, See sutta 506]  
 [LT] In which, in directions, many, mountains, are. **i.e.** In which directions many mountains are located?

\* \* \* \* \*

## Lesson (9)

### Sabbanāma Nouns with Suffixes

**Katara, Katama, Añña, Aññatara, Aññatama, Itara,**  
 (a-ending nouns, three genders)

**Katama**-what, which among many (M)

**Note:** Due to frequent usage of katama in Pāli texts, only the word katama will be shown in the sample Pāli sentences. Note that all other words can be similarly used in the same sentence-structure style of katama.

Read the following sentences:

(ns) Imesamī purisānamī **Katamo** puriso jetṭho?

[LT] Of these, of men, which, man, chief. **i.e.** Who is the chief among these men?

(np) imesamī ācariyānamī **Katame** ācariyā pasatthatarā?

[LT] Of these, of teachers, which, teachers, more-laudable. **i.e.** Which teachers are more laudable among these teachers? [pasatthatarā=more laudable, pasattha+tara+yo, a taddhita noun]

(as) **Katataṁ** vādam tvamī rocesi? [vāda-view, idea, philosophy, belief]

[LT] To which, to view, you, like. **i.e.** Which view do you like?

(ap) **Katame** magge tumhe rocetha?

[LT] To which, to paths, you, like. **i.e.** Which paths do you like?

(is) **Katamena** bhikkhunā tvamī vasasi?

[LT] With which, with monk, you, live. **i.e.** With which monk do you live?

(ip) **Katamehi**, **Katamebhi** purisehi tumhe vasatha?

[LT] With which, with men, you, live. **i.e.** With which men do you live?

(ds) **Katamassa** bhikkhuno setṭhi dānamī deti?

[LT] For which, for monk, rich man, alms, offers. **i.e.** For which monk the rich man offers alms?

(dp) **Katamesamī**, **Katamesānamī** bhikkhūnamī tumhe dānamī detha?

(abs) **Katamasmā**, **Katamamhā** gāmā tumhe āgacchatha?

(abp) **Katamehi**, **Katamebhi** gāmehi tumhe āgacchatha?

(gs) **Katamassa** ācariyassa vādamī tvamī rocesi? [vāda-view, philosophy]

[LT] Of which, of teacher, to view, you, like. **i.e.** Which teacher's view do you like?

(gp) **Katamesamī**, **Katamesānamī** ācariyānamī nayanī tumhe rocetha? [naya-method]

[LT] Of which, of teachers, to method, you, like. **i.e.** Which teacher's method do you like?

(ls) **Katamasminī**, **Katamamhi** gāme te mātāpitaro vasanti?

[LT] In which, in village, your, mother and fathers, live. **i.e.** At which village your parents live?

(lp) Katamesu gāmesu tummhākam nātayo vasanti?

[LT] In which, in villages, your, relatives, live. **i.e.** At which village your relatives live?

### Katama (Neuter)

Read the following sentences:

(ns) Katamām kammām anavajjam hoti?

[LT] Which, action, blameless, is. **i.e.** Which action is blameless?

**Note:** anavajjam-blameless, wholesome, na-without+vajja-blame+si, a bahubbīhi-compound-noun. na changed to **ana** per rule 404. vajja is a citta-group noun.

(np) Katamā, Katamāni kammāni sāvajjāni honti? [sāvajjāni=saha+vajja+yo]

[LT] Which, actions, blame-worthy, are. **i.e.** Which actions are blame-worthy?

**Note:** sāvajjāni-having blame, unwholesome, sa-with+vajja-blame, a bahubbīhi-compound-noun. saha-particle changed to sā per rule 404.

(as) Katamām kammathānam tvam bhāvesi?

[LT] Which, meditation, you, develop, i.e. practice. **i.e.** Which meditation do you practice?

**Note:** Kammaṭhāna-workshop, [Kamma-work+ṭhāna-place], a tappurisa compound-noun.

(ap) Katame, Katamāni kammathānāni tumhe bhāvetha?

### Katama (F)

Read the following sentences:

(ns) Imāsam upāsikānam Katamā upāsikā saddhāya sampannā hoti?

[LT] Of these, of female-devotees, which, female-devotee, with faith, endowed, is. **i.e.** Which female-devotee is endowed with faith among these female-devotees?

**Note:** Sampannā-endowed with, full of. [saṁ-with+pada-to go, to be+ta+si, Re: 582], a verbal kita-noun.

(np) Imāsam bhikkhunīnam Katamā, Katamāyo bhikkhuniyo mahāpaññā honti?

[LT] Of these, of female-monks, which, female-monks, of great wisdom, are. **i.e.** Which female-monks are of great wisdom among these female-monks?

**Note:** Mahāpaññā-of great wisdom. mahā-great+paññā-wisdom. a compound noun.

(as) Imāsu nāvāsu Katamām nāvam tvam abhiruhissasi? [abhi\ruha-to ride+i+ssati, future-verb]

[LT] Of these, of boats, to which, to boat, you, will ride. **i.e.** Which boat will you ride among these boats?

(ap) Katamā, Katamāyo nāvāyo tumhe abhiruhatha?

[LT] To which, to boats, you, ride. **i.e.** To which boats do you ride?

(is) Katamāya nāvāya puriso nadim tarati?

[LT] By which, by boat, man, to river, cross. **i.e.** By which boat does the man crosses the river?

(ip) Katamāhi, Katamābhi nāvāhi purisā nadim taranti?

(ds) Katamāya,\*Katamissā bhikkhniyā upāsako bhojanam deti?

[LT] For which, for female-monk, male-devotee, to meal, offers. **i.e.** For which female-monk the male- devotee offers food?

(dp) \*Katamāsam, \*Katamāsānam bhikkhunīnam upāsako bhojanam deti?

(abs) Katamāya nāvāya puriso otarati?

[LT] From which, from boat, man, disembark. **i.e.** From which boat the man disembark?

(abp) Katamāhi, Katamābhi nāvāhi purisā otaranti?

(gs) Katamāya,\*Katamissā bhikkhuniyā paññā mahā hoti?

[LT] Of which, of female-monk, wisdom, great, is. **i.e.** Which female-monk's wisdom is great?

(gp) \*Katamāsam, \*Katamāsānam bhikkhunīnam paññā mahā hoti?

[LT] Of which, of female-monks, wisdom, great, is. **i.e.** Which female-monks' wisdom is great?

(ls) Katamāyam,\*Katamissam bhikkhuniyam bahū manussā pasīdanti?

[LT] In which, in female-monk, many, men, admire. **i.e.** Which female-monk many men admire?

(lp) Katamāsu bhikkhunīsu bahū manussā pasīdanti?

\* \* \* \* \*

## Lesson (10)

**Kiñci**-someone, something (M)  
**(Kiñ appended with particle "ci")**

Read the following sentences:

(ns) **Koci** manusso āgacchatī.  
[LT] Some, man, comes. **i.e.** Someone comes.

(np) **Keci** manussā āgacchanti.  
[LT] Some, men, come. **i.e.** Some men come.

(as) **Kiñci** manussam bhikkhu passati.  
(ap) **Keci** manusse purisā passanti.

(is) **Kenaci** purisena sā itthī gāmam gacchatī.  
[LT] With some, with man, that, woman, to village, goes. **i.e.** That woman goes to village with some man.

(ip) **Kehici** manussehi bhikkhū vihāram karonti.  
[LT] With some, with men, monks, to temple, do (build). **i.e.** Monks build temple with some men.

(ds) **Bhikkhu** **Kassaci** manussassa dhammam deseti. Kassaci na deseti.  
[LT] Monk, for some, for man, to dhamma, teaches, for some, not, teaches. **i.e.** Monk teaches dhamma for some but does not teach for some.

(dp) **Rājā** \***Kesañci** manussānam dhanam deti. Kesañci na deti.  
[LT] King, for some, for men, to wealth, gives, for some, not, give. **i.e.** King gives wealth for some men but (he) does not give for some.

(abs) **Kasmāci** kāranā idam phalam uppajjati.  
[LT] From some, from reason, this, consequence, arises. **i.e.** This consequence arises due to some reason.

(abp) **Kehici** kāranehi idam phalam na uppajjati.  
[LT] From some, from reasons, this, consequence, not, arises. **i.e.** This consequence does not arise due to some reasons.

(gs) **Imasmim** gāme **Kassaci** manussassa dhanam coro icchatī.  
[LT] In this, in village, of some, of man, to property, thief, wants. **i.e.** Thief wants the property of someone in this village.

(gp) **Imasmim** gāme \***Kesañci** manussassānam dhanam corā icchanti.

(ls) **Imassa** vanassa **Kasmiñci** padeṣe coro niliyati. [ni√ lī-to hide+ya+ti]  
[LT] Of this, of forest, in some, in region, thief, hides. **i.e.** The thief hides somewhere in this forest.

(lp) **Imasmim** araññe **Kesuci** pabbatesu candanarukkhā vijjanti.  
[LT] In this, in forest, in some, on mountains, sandal-wood trees, are. **i.e.** There are sandal-wood trees on the mountains of this forest. [candana-sandalwood+rukkha-tree]

**Kiñci (N)**  
**Kiñci-something.**

Read the following sentences:

(ns) **Kiñci kammām** kusalarā, kiñci kammarā akusalām hoti.

[LT] Some, deed, wholesome, some, deed, unwholesome, is. **i.e.** Some deed is wholesome (while) some deed is unwholesome.

(np) **Kānicī cittāni** uppajjanti. Kānicī cittāni nirujjhanti.

[LT] Some, minds, arise, some, minds, pass. **i.e.** Some minds arise. Some minds pass.

(as) **Kiñci kammām** puriso karoti.

[LT] To some, to work, man, does. **i.e.** Man does some work.

(ap) **Kānicī kammāni** purisā karonti.

[LT] To some, to works, men, do. **i.e.** Men do some works.

(is) **Kenaci cittena** saha cetasikā uppajjanti.

[LT] With some, with consciousness, together, sub-mental states, arise. **i.e.** Sub-mental states arise together with some consciousness.

(ip) **Kehici cittehi** saha cetasikā nirujjhanti.

[LT] With some, with minds, together, sub-mental states, pass. **i.e.** Sub-mental states pass together with some minds.

**Kā ci (F)**

**Kāci**-someone or something of feminine gender.

Usage Example: (a) **Kāci ithī-any** (indefinite, non-specific) some woman.

(b) **Kāci vedanā-any** (indefinite, non-specific) some feeling.

Read the following sentences:

(ns) **Kāci vedanā** uppajjitvā nirujjhati. [vedanā=feeling, kaññā-group noun]

[LT] Some, feeling, having arisen, passes. **i.e.** Having arisen, some feeling passes.

**Note:** (1) uppajjitvā=having arisen, u√ pada+ya+tvā, (2) nirujjhati=passes, ni√rudha+ya+ti

(np) **Kāyoci vedanāyo** uppajjitvā nirujjhanti.

[LT] Some, feelings, having arisen, pass. **i.e.** Having arisen, some feelings pass.

(as) \***Kiñci vedanām** puriso patisamvedeti. [pati, sam√ vida+ṇe+ti]

[LT] To some, to feeling, man, experiences. **i.e.** Man experiences some feeling.

(ap) **Kāyoci vedanāyo** puriso patisamvedeti.

[LT] To some, to feelings, man, experiences. **i.e.** Man experiences some feelings.

(is) **Kāyaci vedanāya** saddhim saññā uppajjitvā nirujjhati.

[LT] With some, with feeling, together, perception, having arisen, passes. **i.e.** Perception, after having arisen together with some feeling, passes. [saññā=memory, perception, kaññā-group noun]

(ip) **Kāhici vedanāhi** saddhim saññāyo uppajjitvā nirujjhanti.

[LT] With some, with feelings, together, perceptions, having arisen, pass. **i.e.** Perceptions, after having arisen together with some feelings, pass.

(ds) Kāyaci, \*Kassāci itthiyā rājā dhanam̄ deti.

(dp) \*Kāsañci itthīnam̄ rājā dhanam̄ deti.

(abs) Kāyaci itthiyā eko putto vijāyati.

[LT] From some, from woman, one, son, borns. **i.e.** One son borns from some woman.

(abp) Kāhici itthīhi bahū puttā vijāyanti.

[LT] From some, from women, many, sons, born. **i.e.** Many children born from some women.

(gs) Kāyaci, \*Kassāci itthiyā geham̄ coro pavisitvā coreti. [pa\visa+i+tvā]

[LT] Of some, of woman, to home, thief, having entered, steals. **i.e.** Having entered into the home of some woman, the thief steals.

(gp) \*Kāsañci itthīnam̄ gehāni coro pavisitvā coreti.

(ls) Kāyaci, Kāyañci \*Kassañci nadiyam̄ bahū macchā vijjanti.

[LT] In some, in river, many, fishes, are. **i.e.** There are many fishes in some river.

(lp) Kāsuci nadīsu macchā na vijjanti.

[LT] In some, in rivers, fishes, not, are. **i.e.** There are no fish in some rivers.

\* \* \* \* \*

## Lesson (11)

### Yam Kiñci-whoever, whatever, all. (M)

(A combination of **ya**, **kiṁ** & **ci**, used as non-specific reference which encompass all)

Read the following sentences:

(ns) Yo Koci akusalam karoti. sabbo so dukkham vipākam labhati.

[LT] Whoever, to unwholesome deed, does. all, that person, to bad, to consequence, gets. i.e. Whoever does unwholesome deed, all that person gets bad consequence.

(np) Ye Keci kusalam karonti. sabbe te sukhamipākam labhanti.

[LT] Whoever, to wholesome deed, do. all, those persons, to good, to consequence, get. i.e. Whoever do wholesome deed, all those persons get good consequence.

(as) Yam Kiñci kusalarī kammari satto karoti. tassa sukhamipākam labhati.

[LT] To whichever, to wholesome deed, a being, does. of that deed, to good, to consequence, gets. i.e. Whichever wholesome deed a being does, (he) gets good consequence of that deed.

(ap) Ye Keci kusale kamme sattā karoti. tesam sukhāmipākām labhanti.

[LT] To whichever, to wholesome deeds, beings, do. of those deeds, to good, to consequence, get. i.e. Whichever wholesome deeds beings do, (they) get good consequence of those deeds.

(is) Yena Kenaci bhikkhunā saha tvarī vasati. tam bhikkhum sakkarohi.

[LT] With whoever, with monk, together, you, live. to that, to monk, respectfully, do.

i.e. You respectfully treat whoever monk you live with.

**Note:** sakkarohi=treat well, samīkṣā+hi. **m** of **samīkṣā** erased, one extra **k** added.

(ip) Yehi Kehici bhikkhūhi tumhe gacchatha. tesam ovādām sunātha.

[LT] With whoever, with monks, you, go. of those monks, to advice, listen.

i.e. You listen to the advice of the monks you go with.

(ds) Yassa Kassaci bhikkhuno tvam dānam desi, sakkaccām dehi.

[LT] For whomever, for monk, you, to charity, offers. respectfully, offer.

i.e. You respectfully offer to whomever monk you offer charity.

(dp) \*Yesam Kesañci bhikkhūnam tumhe dānam detha, sakkaccām detha.

(abs) Yasmā Kasmāci ambarukkhasmā phalañ patati. tam sabbam me dehi.

[LT] From whichever, from mango-tree, fruit, falls. to that, to all fruit, me, offer.

i.e. Give me all mango-fruit falling from whichever mango-tree.

(abp) Yehi Kehici ambarukkhehi phalāni patanti. tam sabbam rañño dehi.

[LT] From whichever, from mango-trees, fruits, fall. to that, to all fruit, for king, offer.

i.e. Give all mango-fruits falling from whichever mango-trees to the king.

(gs) Yassa Kassaci cetiyassa priveñe kacavaram atthi. tam upāsako sammajjati.

[LT] Of whichever, of pagoda, in the compound, litter, is. to that, male-devotee, sweeps.

i.e. Male-devotee sweeps the litter in any pagoda compound. [kacavara-litter, garbage]

(gp) \*Yesam Kesañci vihārānam priveñe kacavaram atthi. tam upāsakā ca sāmañerā

ca sammajjanti. [sammajjanti=sweep, samīkṣā+ā+anti, **m** of **samīkṣā** changed to **m** per 31]

[LT] Of whichever, of temples, in the compound, litter, is. to that, male-devotees, also, novices, also, sweep. **i.e.** Male-devotees and novices sweep the litter in the compound of any temple.

(ls) **Yasmim \*Kasmiñci thāne** buddho viharati. tamhi thāne manussā pamodanti.

[LT] At whichever, at location, buddha, lives. at that, at location, men, happy.

**i.e.** Men are happy wherever Buddha lives. [pamodanti=glad, pa<sup>v</sup> muda-to be glad+a+anti]

(lp) **Yesu Kesuci thānesu** buddho viharati. tesu thānesu manussā pamodanti.

### Yam Kiñci (N)

Read the following sentences:

(ns) **Yam \*Kiñci cittam** uppajjati, sabbam tam aniccam.

[LT] Whatever, consciousness, arises. All, that, anicca.

**i.e.** Whatever consciousness arises, all that is anicca.

(or) Whatever consciousness that arises is anicca.

(np) **Yāni Kānici rūpāni** uppajjanti. sabbāni tāni aniccāni.

[LT] Whatever, matters, arise. All, those, anicca.

**i.e.** Whatever matters arise, all they are anicca.

(as) **Yam \*Kiñci kammarī** yo karoti. sabbassa tassa kammassa vipākam so vedeti.

[LT] To whatever, to deed, who (anyone), does. of all, of that, of kamma, consequence, that person, experiences.

**i.e.** One experiences the consequence of all that deed (one) does. [vedeti=experiences, vido+nē+ti]

(ap) **Yāni Kānici kammāni** ye karonti. sabbesam tesam kammānam vipākam te vedenti.

### Yam Kiñci> yā kāci (F)

Read the following sentences:

(ns) **Yā kāci vedanā** uppajjati. sabbā tā anicca.

[LT] Whatever, feeling, arises. all, that, anicca.

**i.e.** Whatever feeling arises. All that is anicca.

(np) **Yāyo Kāyoci vedanāyo** uppajjanti. sabbā tā anicca.

(as) **Yam \*Kiñci vedanām** vedeti. sabbam tam aniccato yogāvacaro anupassati.

[LT] To whatever, to feeling, experiences. to all, to that, as anicca, meditator, reflects.

**i.e.** Meditator reflects as anicca to (on) all feeling which arises.

**Note:** yogāvacaro=meditator, yoga-meditation+ava-down, being immersed in\cara-to practice+a+si.

(ap) **Yāyo Kāyoci vedanāyo** vedeti. sabbā tā aniccato yogāvacaro anupassati.

[LT] To whatever, to feelings, experiences. to all, to those, as anicca, meditator, reflects.

**i.e.** Meditator reflects as anicca to all feelings which arise.

(is) **Yāya Kāyaci vijjāya** naro sampanno hoti. so naro paññito nāma hoti.

[LT] With whatever, with knowledge, man, endowed with, is. that, man, the wise, named, is.

**i.e.** That man endowed with whatever knowledge is called the wise.

(ip) **Yāhi Kāhici vijjhāhi** narā sampannā honti. te narā paññitā nāma honti.

[LT] With whatever, with knowledges, men, endowed with, are. those, men, the wise, named, are.  
**i.e.** Those men endowed with whatever knowledges are called the wise.

**Note:** sampanno=endowed with, sami-well√ pada-to be+ta+si. See sutta 582 to learn how this word is structured. **m** of sam changed to **m** per 31. This word in synonymous with samannāgato.

(ds) Yāya Kāyaci, Yassā Kassāci bhikkhuniyā dānam upāsako deti. saddhāya so deti.  
[LT] For whatever, for female-monk, to charity, male-devotee, offers. by faith, that devotee, offers.  
**i.e.** By faith, male-devotee offers charity for whatever female-monk.

(dp) Yāsam \*Kāsañci bhikkhnīnam dānam upāsakā denti. saddhāya te denti.

(abs) Yāya Kāyaci sammāpatipattiyā sukham labhati. tam pañdito paṭipajjati.  
[LT] From whatever, from the right-practice, to happiness, gets. to that, the wise, practices.  
**i.e.** The wise practices the right practice from which (one) gets happiness.

**Note:** (1) sammāpatipatti=the right practice, sammā-right+patipatti-practice, a compound noun. (2) Paṭipajjati=practices, pati√pada-to be+ya+ti. Note that this verb has other meanings such as: (1) to behave (2) to conduct or treat etc.

(abp) Yāhi Kāhici micchāpatipattihī dukkham labhati. tam pañdito paṭivajjeti.  
[LT] From whatever, from the wrong practices, to suffering, gets. to that, the wise, avoids.  
**i.e.** The wise avoids the wrong-practices from which (one) gets suffering.

**Note:** (1) micchāpatipatti=the wrong practice, micchā-wrong+patipatti-practice, a compound noun.  
(2) Paṭivajjeti=avoids, pati√ vajja-to shun+ne+ti.

(gs) Yāya Kāyaci, Yassā Kassāci itthiyā rūpe puriso sādiyati. tassa taṇhā vaḍḍhati.  
[LT] Of whatever, of woman, at body, man, enjoys. of that man, craving, grows.  
**i.e.** Craving of that man who enjoys at the body of whatever woman, grows.

**Note:** (1) sādiyati=enjoys, sāda-to enjoy+i+ya+ti. (2) Vaḍḍati=grows, vaḍa-to grow+ya+ti.

(gp) Yāsam \*Kāsañci itthīnam rūpe purisā sādiyanti. tesam taṇhā vaḍḍhanti.

(ls) Yāyam \*Kāyañci, Yassam Kassāñi bhāvanāyam bhikkhu anuyuñjati. tassā phalam paṭivedeti.  
[LT] In whatever, in meditation, monk, strives. of that, to the result, enjoys.  
**i.e.** In whatever meditation a monk strives, (he) enjoys the result of that meditation.

**Note:** (1) bhāvanā=mental development, meditation. (2) Anuyuñjati=strives, anu-again and again√yuja-to involve, to engage+ya+ti. Sometimes, this verb means to question or investigate.

(lp) Yāsu Kāsuci bhāvanāsu bhikkhū anuyuñjanti. tāsam phalam paṭivedenti.

\* \* \* \* \*

## Lesson (12)

**Kīm**-related words which denotes measure  
(parimāṇattha, parimāṇa-measure+attha-meaning )

### Kati-how many, how much?

**Usage:** This word is applicable with all gender words. No word-form changes in all cases except a few modifications such as dīgha in certain cases, \*plural only is applicable.

Read the following sentences:

(np) Kati, Katī manussā imasmīm gāme viharanti?

[LT] How many, men, in this, in village, live. **i.e.** How many men live in this village?

(ap) Kati, Katī manusse tumhe passatha?

[LT] To how many, to men, you, see. **i.e.** How many men do you see?

(ip) Katihi, Katibhi, Katīhi, Katībhi aṅgehi samannāgatam brahmaṇam paññāpeti?

[LT] With how many, with parts, to the one endowed with, as brāhmin, recognize.

**i.e.** How many qualifications are required to be endowed with (for a person) to be recognized as a brāhmin?

**Note:** (1) aṅga=parts. (2) samannāgata-being accordingly having, endowed with, qualified with, possessed of, sam-well\anu-being accordingly followed\ā-intensifier\ gamu-to be (the meaning here is not to go!)+ta+am. There is another similar word of the same meaning: sampanna=endowed with, sam-well\ pada-to be+ta. See Sutta 582 to understand relevant morphological process of change for this word.

(dp) Katinam, Katinam bhikkhūnam saṅghe pavāretum bhagavā anujānāti?

[LT] For how many, for monks, in the saṅgha, to invite, Buddha, permits.

**i.e.** For how many monks, Buddha permits to perform saṅgha-pavāraṇā?

**Note:** Samghapavāraṇā is a vinaya-procedure of inviting each other to criticize short-comings and to improve one's conduct. (1) pavāretum=to invite, pa\ vara-to invite+\ne+tum. (2) anujānāti=permits. anu\ ñā+nā+ti. See sutta 449, 470 to learn about this verb.

(abp) Katihi, Katibhi, Katīhi, Katībhi janapadehi rañño āyo ca suṅkarām ca pavattati?

[LT] From how many, from districts, of king, income, also, tax, also, arises.

**i.e.** From how many districts, the king gets income and tax?

**Note:** (1) āyo-income, ā-toward\ yā-to go+a. (2) suṅka=tax. (3) pavattati-is, pa\ vatta-to be+a+ti. This verb is synonymous with hoti, saṅvattati, uppajjati.

(gp) Katinam, Katinam bhikkhūnam santike upasampadakammaṁ kātum vattati?

[LT] Of how many, of monks, in the presence, to ordination-procedure, to do, permitted.

**i.e.** In the presence of how many monks an ordination-procedure is permitted to do?

**Note:** (1) upasampadakamma-ordination procedure, upasampada-ordination+kamma-procedure, a compound noun. (2) vattati=appropriate, permitted, vatta-to fit, to be suitable+a+ti.

(lp) Katisu, Katīsu jhānesu amhākām buddho kusalo hoti?

[LT] In how many, in jhāna-states, our, Buddha, skillful, is.

**i.e.** In how many jhāna-states, our Buddha is skillful?

**Answer:** Sabbesu jhānesu amhākari buddho kusalo hoti.

[LT] In all, in jhāna-states, our, Buddha, skillful, is.

i.e. Our Buddha is skillful in all jhānas.

\* \* \* \* \*

## Lesson (13)

### **Katipaya-a couple of, a few.** (Masculine, \*Plural only)

Read the following sentences:

(np) Katipayā, Katipaye divasā vītivattanti. [vi√ ati√ vatta-to be+a+anti]  
[LT] A couple of, days, pass by. i.e. A couple of days passed by.

(ap) Naro puttāñ āgamento Katipayā, Katipaye divase vītināmeti. [vi,ati√ namu+ne+ti]  
[LT] Man, to son, while waiting for, to a couple of days, let pass by. i.e. While waiting for son, the man causes a couple of days to pass by. [vi-specially,ati-beyond, being past√ namu-to bend+ne+ti]

(ip) Bhikkhū Katipayehi, Katipayebhi purisehi saddhim āraññakavihāram gacchanti.  
[LT] Monks, with a few, with men, together, to forest-temple, go. i.e. Together with a few men, monks go to the forest-temple.

**Note:** (1) araññavihāram-forest temple, arañña-forest+ka-located in+vhāra-temple+am. a compound noun.

(dp) Upāsako Katipayānarāñ bhikkhūnam bhattam deti.

(abp) Corā Katipayehi, Katipayebhi gāmehi apakkamanti.

(gp) Corā Katipayānam manussānam gehāni vilumpanti. [vi√ lupa-to rob+anti]  
[LT] Thieves, of a few, of men, to homes, rob. i.e. Thieves rob the homes of a few men.

(lp) Bhikkhu Katipayesu gehesu piñdāya carati. [piñda-alms food+āya-for, derivative of sa]  
[LT] Monk, at a few, at homes, for alms, goes. i.e. Monk goes for alms-food at a few houses.

### **Katipaya (Neuter, \*Plural only)**

Read the following sentences:

(np) Purisassa Katipayāni kammāni vijjanti.  
[LT] Of man, a few, deeds (things to do), are. i.e. There are a few things to do for man.

(ap) Katipaye kamme naro karoti.  
[LT] To a few, to deeds (things to do), man, does. i.e. Man does a few things.

### **Katipaya (Feminine, \*Plural only)**

Read the following sentences:

(np) Katipayāyo rattiyo vītivattanti.  
[LT] A few, nights, pass by. i.e. A few nights pass by.

(ap) Naro Katipayāyo rattiyo vītināmeti.  
[LT] Man, to a few, to nights, let pass by. i.e. Man let a few nights pass by.

(ip) Puriso Katipayāhi, Katipayābhi rattīhi kammam niṭṭhāpeti.

[LT] Man, by a few, by nights, work, cause to finish. **i.e.** Man causes to finish work by a few days.

**Note:** niṭṭhāpeti-cause to finish, niṭṭha-end√ ḥāpe-cause to+ti, a causative, nominal ākhyāta verb.

(dp) Naro Katipayānam bhikkhūnīnam dānam deti.

(abp) Manussā Katipayāhi, Katipayābhi nāvāhi tīram orohanti.

[LT] Men, from a few, from boats, to the shore, disembark. **i.e.** Men disembark to the shore from a few boats.

(gp) Katipayānam bhikkhunīnam santike bahū manussā dhammam caranti.

[LT] Of a few, of female-monks, in the presence, many, men, to dhamma, practice. **i.e.** Many men practice dhamma in the presence of a few female-monks.

(lp) Katipayāsu nadīsu bahū macchā santi.

[LT] In a few, in the rivers, many, fishes, are. **i.e.,** There are many fishes in a few rivers.

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## Lesson (14)

**Kittaka, Yattaka, Tattaka, Ettaka.**  
(Three genders, **a**-ending, both Numbers)

### Kittaka-how much (M)

Read the following sentences:

(ns) **Kittako imassa pāsādassa pamāṇo hoti?**

[LT] How much, of this, of mansion, measurement, is. **i.e.** How much is the measurement of this mansion?

(np) **Kittakā bhikkhū idha viharanti?**

[LT] How many, monks, here, live. **i.e.** How many monks live here?

(as) **Imassa thambhassa Kittakam pamāṇam tvaṁ passasi?**

[LT] Of this, of pillar, to how much, to measurement, you, see. [thambha-pillar]

**i.e.** How much measurement of this pillar do you see?

(ap) **Imasmīm gehe Kittake manusse tumhe passatha?**

[LT] In this, in home, to how many, to men, you, see. **i.e.** How many men do you see in this home?

(is) **Yojanato Kittakena pamānena ayam maggo dīgho?**

[LT] By yojana-measure, by how much, by measure, this, road, long. **i.e.** How long is this road by yojana-measure?

**Note:** Yojana is a measure of geographic distance used in ancient India which is about eight miles in today's measure.

(ip) **Kittakehi, Kittakebhi manussehi tumhe nagaram āgacchatha?**

[LT] With how many, with men, you, to town, come. **i.e.** With how many men do you come to the town?

(ds) **Kittakassa janassa rājā paṇṇākāre deti? [panṇākāra-gift]**

[LT] For how many, for people, king, to gifts, gives. **i.e.** For how many people the king gives gifts?

(dp) **Kittakānam purisānam rājā paṇṇākāram deti?**

(abs) **Kittakasmā, Kittakamhā, Kittkā addhunā tvam idha āgacchasi?**

[LT] From how much, from distance, you, here, come. **i.e.** From how much distance you come here?

(abp) **Kittakehi, Kittakebhi yojanehi tumhe āgacchatha?**

[LT] From how much, from yojana-measures, you, come. **i.e.** From how much yojana-measures you come?

(gs) **Kittakassa janassa athāya bhojanām pahoti? [pahoti=enough, pa<sup>v</sup> hū+ti]**

[LT] Of how much, of people, for benefit of, food, enough. **i.e.** For how many people is the food enough?

(gp) **Kittakānam kotīnam tassa purisassa dhanām vijjati?**

[LT] Of how much, of crores, of that, of man, wealth, is. **i.e.** How many crores of wealth of that man is?

(ls) Kittakasmīm, Kittakamhi, Kittake kāle ayam vihāro atthāsi?

[LT] In how much, in time, this, temple, exists. **i.e.** How long (ago) did this temple existed?

**Note:** atthāsi=existed. a<sup>v</sup> thā+i, an ajjattanī-mode ākhyāta-verb. a is inserted>atthā+i. i is shortened and s is inserted>atthāsi.

(lp) Kittakesu vihāresu bhikkhū viharanti?

[LT] In how many, in temples, monks, live. **i.e.** In how many temples the monks live?

### Kittaka (N)

Read the following sentences:

(ns) Kittakam te dhanam atthi?

[LT] How much, your, wealth, has. **i.e.** How much wealth do you have?

(np) Kittakā, Kittakāni dhanāni tummhākam vijjanti?

[LT] How much, riches, your, have. **i.e.** How much riches do you have?

(as) Kittakam dhanam tvarī icchasi?

[LT] To how much, to wealth, you, want. **i.e.** How much wealth do you want?

(ap) Kittake, Kittakāni dhanāni tumhe icchatha?

[LT] To how much, to riches, you, want. **i.e.** How much riches do you want?

(is) Kittakena pamānena ucco ayari pabbato?

[LT] By how much, by measure, high, this, mountain. **i.e.** By how much measure this mountain is high?

(ip) Kittakehi, Kittakebhi pamānēhi uccā ime dve pāsādā?

[LT] By how much, by measures, high, these, two, mansions. **i.e.** By how much measure these two mansions are high?

### Kittaka (F)

Read the following sentences:

(ns) Vitthārato ayam nadī Kittakā pamāṇā? [vitthāra-width+to-by]

[LT] By width, this, river, how much, measure. **i.e.** How much measure is this river by width?

(np) Kittakāyo itthiyo idha āgacchanti?

[LT] How many, women, here, come. **i.e.** How many women come here?

(as) Imassa vatthassa Kittakam pamānam tvarī karosi?

[LT] Of this, of cloth, to how much, to measure, you, do. **i.e.** How much measure of this cloth do you do?

(ap) Kittakā, kittakāyo itthiyo tvarī passasi?

[LT] To how many, to women, you, see. **i.e.** How many women do you see?

(is) Kittakāya mattāya dīgho ayam pabbato?

[LT] With how much, with measure, long, this, mountain. **i.e.** By how much measure this mountain is long?

**Note:** mattāya-by measure+nā, a feminine gender, kaññā-group noun.

(ip) Kittakāhi, Kittakābhi mattāhi ayam nāvā pamīyati?

[LT] With how much, with measures, this, boat, to be measured. **i.e.** By how much measures this boat is measured? [pamīyati-being measured, passive verb, pa<sup>v</sup> mā-to measure+ī+ya+ti]

(ds) Kittakāya manussaparisāya buddho dhammarūpa deseti?

[LT] For how much, for human audience, Buddha, to dhamma, teaches. **i.e.** For how much human audience Buddha teaches dhamma?

(dp) Kittakānam bhikkhunīnam upāsikā bhojanām deti?

[LT] For how many, for female-monks, female-devotee, to meal, offers.  
**i.e.** For how many female-monks female-devotee offers food?

(abs) Kittakāya yojanāya tvarām dūrato idha āgacchasi?

[LT] From how much, from yojana-measure, you, from distance, here, come.  
**i.e.** From how much yojana-measure of distance you come here?

(abp) Kittakāhi, Kittakābhi bhikkhunīhi tumhe dhammarūpa sunātha? [su-to listen+nā+tha]

[LT] From how many, from female-monks, you, to dhamma, listen.  
**i.e.** From how many female-monks you listen dhamma?

(gs) Kittakāya parisāya majjhe ayam puriso gītam gāyati? [gāyati=ge-to sing+a+ti]

[LT] Of how much, of assembly, at the midst, this, man, to music, sings. [gīta-music]  
**i.e.** In the midst of how much audience (number of assembled people) does this man sing?

(gp) Kittakānam bhikkhunīnam cīvarāni ayam upāsikā sibbati. [sibbati=sivu-to sew+ya+ti]

[LT] Of how many, of female-monks, to robes, this, female-devotee, sews.  
**i.e.** Of how many female-monks' robes this female-devotee sew?

(ls) Kittakāyam sikkhāyam ime bhikkhū sikkhanti? [sikkha-to train+a+anti]

[LT] In how many, in training, these, monks, practice. **i.e.** In how many trainings these monks practice?

(lp) Kittakāsu sikkhāsu ime bhikkhū sikkhanti?

[LT] In how many, in trainings, these, monks, practice. **i.e.** In how many trainings these monks practice?

**Note:** sikkhā means training rule, discipline and is a kaññā-group noun.

Similar sentences can be used for other special word-forms in feminine Gender such as those shown below.

(ns) Kittikā, (np) Kittikāyo

(as) Kittikānam, (ap) Kittikā, kittikāyo....

**Yattaka-any measure & Tattaka-that measure (Masculine)**

Method of using Yattaka and tattaka in a paired sentence structure:

(ns) ayam pabbato Yattako ucco, tattako pabbatassa maggo ucco.

[LT] This, mountain, to any length, high. to that length, of mountain, path, high. **i.e.** The path of this mountain to top is commensurate with its height.

(np) Yattakā ime rukhā uccā, tattakā sopāṇā. [sopāṇa-ladder, stairways]

[LT] Any length, these, trees, high. that length, ladders. **i.e.** The ladder to top of these trees is commensurate with their height.

(as) Yattakam̄ pamānam̄ tvam̄ icchasi, tattakam̄ karohi.

[LT] To any amount, to measure, you, want. to that amount, do. **i.e.** You do any amount of measure you want.

(ap) Yattake pamāne tumhe icchatha, tattake gaṇhatha.

[LT] to any amounts, to measures, you, want. to that amount, take. **i.e.** You take any amount of measures you want.

### Ettaka-this much, such amount (Masculine)

A sample sentence:

(ns) Ettako pāsādassa pamāṇo hoti.

[LT] This much, of mansion, measure, is. **i.e.** The measure of mansion is this-much.

(np) Ettakā bhikkhū idha viharanti.

[LT] Such-amount of, monks, here, live. **i.e.** Such-amount of monks live here.

(as) Imassa rukkhassa uccato Ettakam̄ pamānam̄ aham passāmi.

[LT] Of this, of tree, of height, to such-amount, to measure, I, see. **i.e.** I see such-amount of measure of the height of this tree.

(ap) Imasmim nagare Ettake manusse mayam passāma.

[LT] In this, in town, to such-amount, to men, we, see. **i.e.** We see such-amount of men in this town.

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## Lesson (15)

### **Kīvataka, Yāvataka, Tāvataka** (Three genders, a-ending, both Numbers)

These words are quite similar to kittaka, yattaka, tattaka in sentence structure. A few samples of sentences are shown below.

#### **Kīvataka**-how much measure (M)

Read the following sentences:

(ns) Dighaso Kīvatako ayam vihāro?

[LT] By length, how much, this, temple. i.e. How long is this temple by length?

(np) Vitthārato Kīvatakā ime vihārā?

[LT] By width, how much, these temples. i.e. How much measure are these temples by width?

#### **Kīvatikā** (F)

**Note:** There is an i in feminine gender words.

(ns) Kīvatikā ayam nadī orā pārā aparam pāram?

[LT] How far, this, river, from this, from bank, to the other, to bank. i.e. How wide is this river from this bank to the other bank?

**Note:** The two words "Orā pārā" are abs-singular case words. Re: Sutta 108. ora-this side. pāra-bank. apara-other.

(np) Kīvatikāyo imā nadiyo orā pārā aparam pāram?

[LT] How far, these, rivers, from this, from bank, to the other, to bank. i.e. How wide are these rivers from this bank to the other bank?

#### **Yāvatakā**-any measure (M)

Read these sample sentences which show how **yāvataka** & **tāvataka** are used in the paired sentence structures in Pāli texts. Sentences are modified to make it simple to understand.

(ns) Yāvatako bhagavatā saddhiṁ kathāsallāpo. tāvatakam sabbarā brāhmaṇassa ambaṭṭho māṇavo āroceti.

[LT] Any length, with Buddha, together, discussion. To that length, to all talk, of brāhmin, named-ambaṭṭha, young man, narrates. i.e. The young man Ambaṭṭha narrates all that length of talk (conducted) with Buddha to the (teacher) brāhmin.

**Note:** kathāsallāpo-words said in dialogue, kathā-word+sallāpa-dialogue. sallāpa=talking together, sam-together\lapa-to speak+na-suffix+si. m̄ of sam changed to l>sallāpa. The initial vowel a of the root changed to vuddhi-vowel ā>sallāpa. This pattern of having m̄ of sam being changed into l is found in words such as paṭisallāno-retirement into seclusion, sallīno-retired into seclusion etc.

(ns) Yāvatako assa kāyo. tāvatako byāmo hoti.

[LT] Any length, of that Buddha, body. that length, circumference, is. i.e. The circumference of Buddha's both arm's length is commensurate with bodily height.

**Note:** Byāma is the total lateral measure of both arms' length of a male being stretched to both sides. This statement found in Pali text explains the proportionate measure of Buddha's physical stature.

(np) Yāvatakā ime pabbatā uccaso pamāṇā. tāvatakā sopānā honti.

[LT] Any length, these, mountains, by height, measure. those lengths, stairways, are. **i.e.** The length of stair-ways to these mountains are commensurate with the height of these mountains.

(1) uccaso-by height, ucca-height+so-in terms of, Re: sutta 397 (2) sopāṇa-stairs, ladder, a purisa-group noun.

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## Lesson (16)

### **Kittāvatā, Ettāvatā, Yāvatā, Tāvatā**

**Note:** Mostly Masculine, **ntu**-ending, both numbers. **Instrumental singular case words** are frequently found in the Pāli texts.

**Kittāvatā**-by how much measure or qualification.

**ettāvatā**-by such measure or qualification.

Read these sample sentences which show how **kittāvatā** & **ettāvatā** are used in the paired sentence structures in Pāli texts.

(is) Kittāvatā bhante bhikkhu nāma hoti?

[LT] By how much measure, venerable, monk, called, is. **i.e.** Venerable, by how much measure or qualification, (it is) called a monk?

(is) Kittāvatā nu kho bhante bhikkhu saṅghe viharanto phāsumū vihareyya?

[LT] By how much measure, venerable, monk, in the saṅgha, while living, in peace, should live. **i.e.** How a monk should live in peace despite being living amid the community of saṅgha (fellow monastics)?

(is) Ettāvatā'pi kho ānanda bhikkhu saṅghe viharanto phāsumū vihareyya.

[LT] By such measure, ānanda, monk, in the saṅgha, while living, in peace, should live. **i.e.** By such measure, ānanda, a monk should live in peace despite being living amid the community of saṅgha (fellow monastics). (Without being entangled in disruptive, non-peaceful conditions faced by many who choose to live in the community). vihareyya=should live, vi<sup>v</sup> hara+eyya, a sattamī-mode verb.

**Yāvatā** & **ettāvatā** used in paired sentence structure:

(is) (a) Yāvatā rañño vijitam.

[LT] To any length, of king, the kingdom.

(b) ettāvatā satta vassāni devo na vassissati. [vassa-to rain+i+ssati, future-mode verb]

[LT] To that length, for seven, years, rain, not, will pour.

**i.e.** The rains will not pour for seven years up to the length of kingdom of the king. [Both sentences are translated together].

(1) vassa-year, three months of Buddhist lent period, rain (3 meanings). Here, it means year. A citta-group noun. (2) vassissati-will rain, vassa-to pour, to soak+i+ssati.

\* \* \* \* \*

## Lesson (17)

**Note:** All these sabbanāma-prefixed compound nouns which express form, are a-ending nouns, of three genders and mostly used as adjectives. As such, they follow the gender of their corresponding modified words.

### **Kīdisa**-how it looks like, which kind of, (M)

Read the following sentences:

(ns) **Kīdiso** nirayo?

[LT] How looks, hell. **i.e.** How does the hell looks like? (What it is like to be in the hell)

(np) **Kīdisā** sāriputtamoggalānatherā?

[LT] How look, elder senior monks sāriputta and moggalāna. **i.e.** How do venerable sāriputta and moggalāna look like?

**Note:** This question refers to a wide range of things like: (a) how they conduct themselves (b) how they live and teach fellow monastics and lay community (c) what their significant qualities are etc.

(as) **Kīdisam** purisam tvarā passasi?

[LT] To which type of, to man, you, see. **i.e.** What kind of man do you see?

(ap) **Kīdise** purise tumhe passatha?

[LT] To which type, to men, you, see. **i.e.** What kind of men do you see?

(is) **Kīdisena** purisena saddhiṁ tvarā kathesi?

[LT] With which type, with man, together, you, talk. **i.e.** With what kind of man do you talk?

(ip) **Kīdisehi**, **Kīdisebhi** narehi tumhe gacchatha?

[LT] With which type, with men, you, go. **i.e.** With what kind of men do you go?

### **Kīdisa** (N)

Read the following sentences:

(ns) **Kīdisam** kammam akusalam?

[LT] Which type, kamma, action, unwholesome. **i.e.** Which kind of action is unwholesome?

(np) **Kīdisāni** kammāni kusalāni?

[LT] Which type, kammas, wholesome. **i.e.** Which kinds of actions are wholesome?

(as) **Kīdisam** kammari puriso karoti?

[LT] To which type, kamma, deed, man, does. **i.e.** Which kind of deed the man does?

(ap) **Kīdise**, **Kīdisāni** kammāni purisā karonti?

[LT] To which type, kammas, deeds, men, do. **i.e.** Which kinds of deeds the men do?

### (a) **Kīdisa** (F)

Read the following sentences:

(ns) **Kīdisā** itthī āgacchatī?

(np) **Kīdisā**, **Kīdisāyo** itthiyo āgacchanti?

(as) Kīdisam̄ itthim̄ naro passati?

(ap) Kīdisā, Kīdisāyo itthiyo narā passanti?

**Note:** Kīdisī is also similar to this word and can be used as kīdisā.

**Yādisa** and **tādisa** in paired sentence structure:

(ns) Yādiso ānandathero, tādiso aham̄ homi. [homi=hū+mi, Pañcami mode, expression of wish]

[LT] As the way it is, venerable Ānanda. like that, I, maybe. **i.e.** May I be the way venerable Ānanda is.

[A prayer of emulation].

(np) Yādisā sāriputtamoggalānā, tādisā mayaṁ homa. [homa=hū+ma, Pañcami mode verb]

[LT] As the way they are, venerable Sāriputta & Moggalāna. like that, we, maybe. **i.e.** May we be the way venerable Sāriputta & Moggalāna are.

### **īdisa**-such-like

(ns) īdiso nirayo āsi.[āsi-asa+ī, ajjattanī-mode, a of the root is lengthened and ī is shortened]

[LT] Such like, hell, was. **i.e.** The hell was like such.

(np) īdisā Buddhā nāma honti.

[LT] Such like, Buddha, named, are. **i.e.** (Those named or being referred to as) Buddha are like thus.

### **Etādisa**-such-like (Masculine)

(ns) Etādiso viññū bālena na samyujjhati.

[LT] Such like, the wise one, with the fool, not, associate. **i.e.** Such the wise does not associate with the fool. samyujjhati=associates, bound together. saṁ-together√ yuja-to bind+ya+ti.

(np) Etādisā sappurisā honti.

[LT] Such like, the saints, are. **i.e.** Such ones are the saintly ones.

### **Etādisa** (Neuter)

(ns) Etādisam̄ puññānam̄ phalam̄ hoti.

[LT] Such like, of meritorious deeds, result, is. **i.e.** Such is the result of meritorious deeds.

(np) Etādisāni puññānam̄ phalāni honti.

[LT] Such like, of meritorious deeds, results, are. **i.e.** Such are the results of meritorious deeds.

### **Etādisa** (Feminine)

(ns) Etādisā sappurisānam̄ sevanā.[sevanā-association, seva+yu+si, kita-noun, feminine gender, belonging to kaññā-group nouns]

[LT] Such like, of saint, association. **i.e.** Such (joy and peace etc) is (the result of) association with the saints.

(np) Etādisā acchariyānubhāvā jhānābhīññāsamāpattiyo honti.

[LT] Such like, of miraculous benefits, advanced pure mental states of jhāna, abhiññā and samāpatti. **i.e.** Such are the miraculous powers of the advanced pure mental states of jhāna, abhiññā and samāpatti.

**Note:** (1) Acchariyā' nubhāvā=acchariya-wonderful+ānubhāvā-power, a compound-noun].

(2) *jhānābhiññāsamāpattiyo=jhāna-mental absorption states+abhiññā-psychic powers+samāpatti-having well entered into such powerful mental states for a specific duration of time+yo*, also a compound noun. samāpatti-act of having attained and being entered into. sam-well\ā-intensifier\pada-to go+ti-act of. This is a feminine gender noun belonging to ratti-group nouns. See sutta 553 to understand the basic aspect of words structured with this suffix.

### **Edisa-such-like**

(ns) *Ediso ca ediso ca so bhavaṁ gotamo.*

[LT] Such like, also, such like, also, that, venerable, gotama.

i.e. That venerable Gotama is like such and like such.

(np) *Edisā te mahāvīra! tava sissā susikkhitā.*

[LT] Such like, they, Buddha of great effort, your, disciples, well-trained.

i.e. Buddha of great effort, your disciples are well-trained!

**Note:** *mahāvīra=[mahā-great+vīra-effort, courage+si, vocative-case, a term referring to Buddha]  
susikkhitā=[su-well\svikkha-to train+i+ta+yo, a verbal kita-noun]*

### **Tumhādisa-thou-like, like-you**

(ns) *Ayam tāpaso tumhādiso eko rājā ahosi.[ahosi=a\ hū+ī, ajjattanī-mode]*

[LT] This, hermit, thou-like, one, king, was. i.e. This hermit was a king like you (in one of past lives).

(np) *pacceka**buddhā** nāma tumhādisā na honti.*

[LT] Pacceka**buddha**, named, thou-like, not, are. i.e. Those named pacceka**buddha** are not like you. Pacceka**buddha**-(individually enlightened) saints do not behave like you.

### **amhādisa-us-like, like me,**

(ns) *amhādiso pandito pāparā na karoti.*

[LT] like-me, the wise, to evil deed, not, do. i.e. A wise person like me does not commit any evil deed.

(np) *matakā nāma amhādisā na honti.*

[LT] Dead, named, like us, not, are. i.e. Dead people are not like us.

### **mādisa-me-like, like me**

(ns) *mādiso viññū bālena na saṁyujjhati.*

(np) *mādisā panditā pāparā na karonti.*

**Note:** These sentences are quite easy to understand.

**Kathamrūpa** etc,  
(Three genders, a-ending, both numbers)

**Kathamrūpa**-of what nature, looks like what. [Similar to Kīdisa. used as interrogative]

### **Kathamrūpa (Masculine)**

(ns) *Kathamrūpo bhikkhave bhikkhu arahati kulāni upasaṅkamitum?*

[LT] like-what, monks!, monk, deserve, to families, to approach. i.e. Monks! What type of a monk deserves to approach to families? (For teaching, receiving alms etc.).

(np) *Kathamrūpā arahanto bhikkhū?*

[LT] like-what, enlightened arahanta-saints, monks. **i.e.** How do enlightened arahanta monks look like?

### Kathamrūpa (Neuter)

(ns) Kathamrūpaṁ pāpakammassa phalaṁ hoti?

[LT] like-what, of unwholesome deed, result, is. **i.e.** How does the result of unwholesome deed look?

(np) Kathamrūpāni kusalā'kusalānam phalāni sattā paṭisarīvedenti?

[LT] like-what, of wholesome and unwholesome deeds, to results, beings, experience.

**i.e.** How do beings experience the consequence of wholesome and unwholesome deeds?

### Kathamrūpa (Feminine)

(ns) Kathamrūpā nu kho imassa dhammadesanā sappāyā?

[LT] like-what, for this person, dharma-teaching, suitable.

**i.e.** What type of dharma-teaching is suitable for this person?

(np) Kathamrūpā nu kho imesāni dhammadesanāyo sappāyā?

[LT] like-what, for these persons, dharma-teachings, suitable.

**i.e.** What type of dharma-teachings are suitable for these persons?

**Yathārūpa**-of which nature. [similar to Yādisa, used as adj]

**Tathārūpa**-of that nature. [similar to Tādisa, adj]

**Yathārūpa & tathārūpa** in paired sentence structure:

(ns) Tathārūpo bhikkhave ayam bhikkhusamgho. (Masculine gender)

[LT] Of that nature, monks! this, community of saṅgha.

**i.e.** Monks!, this community of saṅgha is like that.

**Yathārūpā parisā āhuneyyā** (Feminine gender)

[LT] of which nature, assembly, has the quality of āhuneyya.

**i.e.** This community of saṅgha is like that which has the quality of āhuneyya (being worthy of respectful honor).

**Note:** āhuneyyā=ā-from distant places+huna-honor+neyya-worthy of+si, a taddhita-noun in neyya-suffix.

**Evaṁrūpa, Evarūpa**-of such nature.

[similar to īdisa. "ṁ" deleted in the second word, adj].

### Evarūpa (Masculine gender)

(ns) Evarūpo putto vijāyati. [vi<sup>v</sup>/jana-to born+ya+ti, ]

[LT] Such-like, son, born. **i.e.** Such a son is born.

**Note:** vijāyati=born, the initial vowel **a** of ja is lengthened and consonant **n** of the root changed to **y** by 517> Vijāyati.

(np) Evarūpā bhikkhave bhikkhū santi.

[LT] Such-like, monks!, monks, are. **i.e.** Monks! There are such monks.

### Evarūpa (Neuter gender)

(ns) Evarūpāni kañhami kañhavipākarāni kammāni atthi.

[LT] Such-like, dark, of dark result, kamma, is. **i.e.** There is such-kind of kamma (which is) dark (and of) dark result. Dark means evil and sinful. [kaṇhavipāka=kaṇha-dark, bad+vipāka-result, a compound noun]

(np) Evarūpāni sukkāni sukkavipākāni kammāni santi.

[LT] Such-like, white, of white result, kammas, are. **i.e.** There are such-kind of kammas (which are) white (and of) white results. White means pure and wholesome virtuous deeds. [sukkavipāka=sukka-white & pure+vipāka-result, a compound noun]

### **Evarūpa** (Feminine gender)

(ns) Evarūpā dhītā vijāyati.

[LT] Such-like, daughter, borns. **i.e.** Such daughter is born.

(np) Evarūpā dhītarō santi.

[LT] Such-like, daughters, are. **i.e.** There are such daughters.

**Evaṁnāma**-of such name, thus-named. **Evaṁgotta**-of such race (Masculine gender)

(ns) Evaṁnāmo evaṁgotto ahām pubbe ahosim̄. [a√ hū+im̄, ajjattanī-mode verb]

[LT] Such-named, of such race, I, in the past life, was. **i.e.** I was such-named, of such race in the past life.

(np) Evaṁnāmā evaṁgottā mayaṁ pubbe ahosimhā. [a√ hū+i+mhā, ajjattanī-mode verb]

[LT] Such-named, of such race, we, in the past life, were.

**i.e.** We were such-named, of such race in the past lives.

**Evaṁ vanṇa**-of such bodily complexion, **Evaṁmāhāra**-of such food (Masculine gender)

(ns) Evaṁvanṇo evaṁmāhāro ahām pubbe ahosim̄.

[LT] Such-skin-colored, had such food, I, in the past life, was.

**i.e.** I was such skin-colored, had such food in the past life. [evaṁmāhāro=evaṁ+āhāro]

(np) Evaṁvanṇā evaṁmāhārā mayaṁ pubbe ahosimhā.

[LT] Such-skin-colored, had such food, we, in the past life, were.

**i.e.** We were such-skin-colored, had such food in the past lives.

\* \* \* \* \*

## NUMERICAL NOUNS

### Lesson (1)

#### Eka-one

**Eka**-the one, peerless, alone  
(Masculine, **Singular only**)

**Note:** Numerical nouns, like sabbanāma nouns, are also used as pronominal adjectives. But in some numerical nouns, there is some anomalous pattern of sentence structure which runs against the rule of syntax.

Read the following sentences:

- (ns) Eko manusso idha āgacchati.
- (as) Ekam̄ gonam̄ eko naro passati.
- (is) Ekena purisena saha ekā itthī gāmam̄ gacchati.
- (ds) Ekassa bhikkhuno eko upāsako cīvaraṁ deti.
- (abs) Ekasmā, Ekamhā gāmā bahū purisā idha ācchati.
- (gs) Ekassa upāsakassa putto vihāram̄ āgacchati.
- (ls) Ekasmim̄, Ekamhi nagare bahū manussa vasanti.

**Note:** These sentences are quite simple and easy to interpret.

#### Eka (Neuter, Singular)

Read the following sentences:

- (ns) Ekam̄ vanam̄ gāmassa samīpe atthi.  
[LT] One, forest, of village, near, is. **i.e.** There is a forest near the village.

- (as) Ekam̄ kiccam̄ puriso karoti.  
[LT] One, to matter, man, does. **i.e.** Man does a matter.

**Note:** Kicca-something to do, a matter, kara+ricca, Re: Sutta 542.

- (is) Ekena kammena puriso divasarī vītināmeti. [vi\ati\nama-to bend+ne+ti]  
[LT] With one, with matter, man, to a day, while away. **i.e.** Man while away day-time by doing one thing.

**Note:** vītināmeti=causes to pass the time by, to while away time, vi\ati\nama-to bend+ne+ti, a causative, ākhyāta-verb.

#### Ekā (Feminine, Singular, in "ā" affix)

Read the following sentences:

- (ns) Ekā ānāpānassatibhāvanā sabbesam̄ sappāyā hoti. [sappāyā-suitable]  
[LT] One, ānāpāna-meditation, for all, suitable, is. **i.e.** One ānāpāna-meditation is suitable for all.
- (as) Ekam̄ kaññam̄ puriso passati.
- (is) Ekāya kaññāya saddhim̄ puriso nagaram̄ gacchati.

(ds) Ekāya, Ekissā kaññāya puriso dhanam deti.

(abs) Ekāya nadiyā puriso tīram orohati.

[LT] From one, from river, man, to the shore, disembark. **i.e.** Man disembark from one river to the shore.

(gs) Ekāya, Ekissā kaññāya hattham puriso gañhāti.

(ls) Ekāyam, Ekissam guhāyam bhikkhū vasanti.

[LT] In one, in cave, monks, stay. **i.e.** Monks stay in one cave.

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### Eka-some

**Note:** Masculine, \*mostly plural-forms are found to be applicable for this meaning.

Read the following sentences:

(np) Eke samanabrahmanā sassatavādino honti.

[LT] Some, ascetics and brāhmins, eternalism-holders, are. **i.e.** Some ascetics and brāhmins are eternalism-holders.

**Note:** sassatavādino-eternalists. sassata-as (soul and life are) being eternal+vādī-viewer+yo, a masculine gender noun belonging to dāṇḍī-group. sassata=sa-always+sata-existed, present. **sa** derived from **sadā**-always. sato-existed, is a kita-noun structured with the root asa-to be+ta+si. One extra **s** added>sassato.

(ap) Eke manusse bhikkhū ovadanti.

[LT] To some, to men, monks, instruct. **i.e.** Monks instruct some men.

(ip) Ekehi, Ekebhi upāsakehi sāmañerehi ca bhikkhū araññe viharanti.

[LT] With some, with male-devotees, with novices, also, monks, in the forest, live.  
**i.e.** Monks live in the forest with some male-devotees and novices.

(dp) Ekesam, Ekesānam bhikkhūnam upāsakā bhojanam denti.

(abp) ayam kathā Ekehi, Ekebhi samanabrahmanehi uppajjati.

[LT] This, talk, from some ascetics and brāhmins, arises.  
**i.e.** This talk arises from some ascetics and brāhmins.

(gp) Ekesam, Ekesānam samanabrahmanānam vādarī eke manussā na ruccanti.

[LT] Of some, of ascetics and brāhmins, to the view, some, men, not, like.  
**i.e.** Some men do not like the view of some ascetics and brāhmins.

**Note:** ruccanti-liked. ruca-to like+ya+anti, an ākhyāta-verb.

(lp) Ekesu vihāresu bahū bhikkhū ca sāmañerā ca viharanti.

[LT] In some, in buildings, many, monks, also, novices, also, live.  
**i.e.** Many monks and novices live in some temple-buildings.

### Eka (Neuter, Plural)

Read the following sentences:

(np) Ekāni kulāni asaddhāni honti. [a-without+saddhā-faith+yo]  
 [LT] Some, families, faithless, are. **i.e.** Some families are faithless, i.e. non-religious.

(ap) Ekāni madhurāni phalāni manussā khādanti. [khādanti=eat, khāda-to eat+a+anti]  
 [LT] Some, sweet, fruits, men, eat. **i.e.** Men eat some sweet fruits.

**Note:** The rest are as in masculine forms of "eka".

### Eka (Feminine, plural, in "ā" affix)

Read the following sentences:

(np) Ekāyo itthiyo gāmāni gacchanti.

\*\*\*\*\*

**Ekacca**-some, others  
**Ekacciya, Ekatiya**-some, others

### Ekacca-some (M)

**Note:** Ekacca is found to be generally used in a comparative expression of two contrasts. See some sample sentences to understand how such comparative expression is written in the Pāli texts by using the word **ekacca**. Note that there is a nipāta-particle **pana** which emphasizes the contrast.

Read the following sentences:

(ns) Ekacco manusso sīlavā hoti. Ekacco manusso pana sīlavā na hoti.  
 [LT] Some, man, moral, is. some, man, on other hand, moral, not, is. **i.e.** Some man is moral while on other hand, some man is not moral.

**Note:** pana-particle is used (a) either to initiate a continuation of the said topic or (b) to introduce a different one or (c) to show a contrast of previous statement. Here, it is the last one.

(np) Ekacce manussā sīlavanto honti. Ekacce manussā pana sīlavanto na honti.  
 [LT] Some, men, moral, are. some, men, on other hand, moral, not, are. **i.e.** Some men are moral while on other hand some men are not moral.

(as) Ekaccam vādām mama ruccati. ekaccam pana na ruccati.  
 [LT] To some, to the view, for me, like. some, on other hand, not, like. **i.e.** I like some view but I do not like some.

(ap) Ekacce manusse naro passati. Ekacce manusse pana na passati.

(is) Ekaccena kamma sattā nirayaṁ gacchanti. ekaccena pana saggam ekacce gacchanti.  
 [LT] By some, by kamma, beings, to hell, go. by some, on other hand, to heaven, some, go. **i.e.** Beings go to hell by some kamma but some go to heaven by some kamma.

(ip) Ekaccehi, Ekaccebhi sāmanerehi bhikkhū na vasanti. ekaccehi pana vasanti.

(ds) Ekaccassa bhikkhuno ayam upāsako dānam deti. ekaccassa pana na deti.

(dp) Ekaccānam, Ekaccesam, Ekaccesānam bhikkhūnam dānam deti.

(abs) Ekaccasmā, Ekaccamhā, Ekaccā vana dārūni narā labhanti.

[LT] From some, from forest, to timber, men, get. **i.e.** Men get timber from some forest.

(abp) Ekaccehi, Ekaccebhi vanehi dārūni narā na labhanti.

[LT] From some, from forests, to timbers, men, not, get. **i.e.** Men do not get timber from some forests.

(ls) Ekaccasmim, Ekaccamhi, ekacce dese paṇḍitā vijjanti.

[LT] In some, in location, the wise, are. **i.e.** There are wise people in some location.

(lp) Ekaccesu dese pana paṇḍitā na vijjanti.

[LT] In some, in locations, but, the wise, not, are. **i.e.** But there are not wise people in some locations.

**Note:** The translation for easy sentences is not shown.

### Ekacca (N)

Read the following sentences:

(ns) Ekaccām kammām vipākam deti. Ekaccām kammām pana vipākam na deti.

[LT] Some, kamma, to the result, gives. some, kamma, but, to the result, not, gives. **i.e.** Some kamma gives the result but some kamma does not.

(np) Ekaccāni kammāni vipākam denti. Ekaccāni kammāni pana vipākam na denti.

(as) Ekaccām jhānam bhikkhu samāpajjati. Ekaccām jhānam pana na samāpajjati.

[LT] To some, to jhāna, monk, enters. to some, jhāna, but, not, enter. **i.e.** The monk enters some jhāna but not to some jhāna.

(ap) Ekaccāni jhānāni bhikkhu samāpajjati. Ekaccāni jhānāni pana na samāpajjati.

**Note:** samāpajjati=enters, attains, saṁ√ā√ pada+ya+ti.

### Ekacca (F)

Read the following sentences:

(ns) Ekaccā itthī saddhā pasannā hoti. Ekaccā pana asaddhā apasannā hoti.

[LT] Some, woman, has faith, devoted, is. some, but, has no faith, not devoted, is. **i.e.** Some woman is faithful and devoted (to triple gem) but some are not faithful and not devoted.

**Note:** (1) saddhā=having faith, saddhā+ṇa+si, a taddhita noun. See sutta 370 (2) pasannā-devoted, pa√/sada+ta+si, a kita-verbal noun. See sutta 582 to understand the structural morphology of this word. (3) asaddhā-without faith, na+saddhā+ṇa+si, a compound noun. (4) apasannā-not devoted, na+pa√/sada+ta+si, a compound noun.

(np) Ekaccā, Ekaccāyo itthīyo saddhā pasannā honti. Ekaccā pana asaddhā apasannā honti.

(as) Ekaccām itthim naro passati. ekaccām na passati.

(ap) Ekaccā, Ekaccāyo itthiyo naro passati. ekaccā na passati.

\* \* \* \* \*

## Lesson (2)

Numerical Nouns which mean "two"

**Dvi, Dvaya, Ubha, and Ubhaya.**

**Dvi**-two.

**Note:** Three genders, \***plural only**.

Read the following sentences:

(np) **Dve, Duve purisā gāmarā āgacchanti.**

[LT] Two, men, to village, come. **i.e.** Two men come to the village.

(ap) **Buddho Dve, Duve saccāni akkhāsi, sammutisaccañca paramatthasaccañca.**

[LT] Buddha, to two, to truths, proclaimed, conventional truth, also, ultimate truth, also.

**i.e.** Buddha proclaimed two (kinds of) truths; conventional truth and ultimate truth. [akkhāsi-said]

(ip) **Bhikkhu Dvīhi, Dvībhi purisehi saddhim vihāre vasati.**

[LT] Monk, with two, with men, together, in the temple, live.

**i.e.** The monk lives in temple together with two men.

(dp) **Upāsakā Dvinnam, Duvinnam bhikkhūnam cīvaraṁ denti.**

[LT] Male-devotees, for two, for monks, to robe, offer. **i.e.** Male-devotees offer the robe to two monks.

(abp) **Naro Dvīhi, Dvībhi akusalehi dhammehi viramati.**

[LT] Man, from two, from unwholesome, from dhamma (things), abstains.

**i.e.** Man abstains from two unwholesome things.

(gp) **Dvinnam, Duvinnam kusalānam akusalānam ca phalaṁ atthi.**

[LT] Of both, of wholesome, of unwholesome, also, consequence, is.

**i.e.** There is consequence of both wholesome and unwholesome things.

(lp) **Bhikkhu Dvīsu, Duvesu samatha, vipassanābhāvanāsu ramati.**

[LT] Monk, in both, in samatha and vipassanā meditation, enjoys.

**i.e.** Monk enjoys in both samatha and vipassanā meditations.

**Note:** (1) samatha=practice of calm, samu+tha+si, a kita noun. See sutta 628 (2) vipassanā-act of seeing specially, insight meditation, vi\ disa+yu+si, a feminine gender kita noun belonging to kaññā-group, See sutta 553. (3) ramati-enjoys, ramu-to play, to enjoy+a+ti, an ākhyāta verb.

**Ubha**-two, both.

(Three genders, \***plural only**)

Read the following sentences:

(np) **Ubho, Ubhe devamanussā buddhassa dhammarā sunanti.** [deva-deities+manussa-man]

[LT] both, deities and men, of Buddha, to dhamma, listen.

**i.e.** Both deities and men listen to dhamma-teaching of Buddha.

(ap) Ubho, Ubhe devamanusse buddho dhammām deseti.

[LT] To both, to deities and men, Buddha, to dharma, teaches.

i.e. Buddha teaches dharma to both deities and men.

(ip) Upāsako Ubhohi, Ubhobhi, Ubhehi, Ubhebhi saddhāsīlehi samannāgato.

[LT] Male-devotee, with both, saddhā sīla, endowed with.

i.e. Male-devotee is endowed with both saddhā and sīla.

(dp) Upāsako Ubhinnam bhikkhūnam bhattari deti.

[LT] Male-devotee, for both, for monks, food, offers. i.e. Male-devotee offers food for both monks.

(abp) Naro Ubhohi, Ubhobhi, Ubhehi, Ubhebhi duccaritehi viramati. [vi\ramu+a+ti]

[LT] Man, from both, from bad-conducts, abstains. i.e. Man abstains from both bad-conducts.

**Note:** (1) viramati=abstains, vi-off, without\ ramu-to enjoy+a+ti, an ākhyāta verb.

(gp) Ubhinnam devamanussānam pasādari Buddho labhati.

[LT] Of both, of deities and men, devotion, Buddha, gets.

i.e. Buddha gets devotion of both deities and men.

(lp) Bhikkhu Ubhosu, Ubhesu samatha,vipassanābhāvanāsu kusalo hoti. [kusalo-skilled]

[LT] Monk, in both, in samatha & vipassanā meditations, skilled.

i.e. The monk is skilled in both samatha & vipassanā meditations.

**Dvaya-a** group of two, couple, both. **Taya-group** of three, trio.  
(Neuter gender, a-ending, **both numbers applicable**)

(ns) Dvayam nāmañca rūpañca aniccam. [nāmañca=nāmarūpa ca, rūpañca=rūpam ca. Re: 31]

[LT] Both, nāma (mental phenomenon), also, matter, also, impermanent.

i.e. Both mental phenomenon and physical phenomenon is anicca.

(np) Dvayāni puññapāpāni kammāni loke santi. [santi=asa-to be+anti, See Sutta 506]

[LT] Both, wholesome (virtuous), unwholesome (sinful), kammas, in the world, are. i.e. There are both wholesome and unwholesome kammas in the world.

(as) Dvayam nāmañca rūpañca aniccato bhikkhu passati.

[LT] To both, to nāma (mental phenomenon), also, to matter, also, as impermanent, monk, sees.

i.e. The monk sees both mental phenomenon and physical phenomenon as anicca.

(ap) Dvaye, Dvayāni sammutiparamatthasaccāni buddho deseti.

[LT] To both, sammuti (conventional) truth and paramattha (ultimate) truths, Buddha, teaches.

i.e. Buddha teaches both conventional truth and ultimate truths.

(is) Dvayena puññapāpena kamma sattā sukhadukkham anubhavanti.

[LT] By both, puñña (wholesome) pāpa (unwholesome), by kamma, beings, to happiness and suffering, experience. i.e. Beings experience happiness and suffering by both wholesome and unwholesome kammas.

(ip) Dvayehi, Dvayebhi puññapāpehi kammehi sattā sukhadukkham anubhavanti.

(ds) Cetanā Dvayassa kusalā'kusalassa kammassa paccayo hoti.

[LT] Volition, of both, wholesome and unwholesome, of kamma, cause, is. **i.e.** Volition (intent) is the cause of both wholesome and unwholesome kamma.

(dp) Cetanā Dvayānam kusalā'kusalānam kammānam paccayo hoti.

**Note:** (1) cetanā=volition, intent, mental spur preceding actions, cita-to stir+yu+si, a feminine gender kita noun belonging to kaññā-group. See sutta 553.

(abs) Dvayasmā, Dvayamhā kusalā'kusalakammā aññatra vipāko na uppajjati.

[LT] From both, from wholesome and unwholesome kamma, without, result, not, is. **i.e.** There is no result without both wholesome and unwholesome kammas.

(abp) Dvayehi, Dvayebhi kusalā'kusalakammehi aññatra vipāko na uppajjati.

(gs) Dvayassa nāmarūpassa niccaṁ khayadhammo vayadhammo atthi.

[LT] Of both, of mental and physical phenomenon, always, the nature of fading-out, the nature of passing, is. **i.e.** There is the nature of fading-out and passing of both mental and physical phenomenon.

(gp) Dvayānam nāmarūpānām niccaṁ khayadhammo vayadhammo atthi.

**Note:** (1) khayadhammo=of the nature of fading-out, khaya-fading+dhamma-of nature (2) vayadhammo-of the nature of passing, vaya-passing, disappearing+dhamma. Both are compound nouns.

(ls) Dvayasmīm, Dvayamhi jhānasamāpattiyan buddho abhiramati. [abhi√ramu+a+ti]

[LT] In both, in jhāna and samāpatti, Buddha, enjoys. **i.e.** Buddha enjoys in both jhāna and samāpatti.

(lp) Dvayesu cetovimutti,paññāvimuttisu buddho abhiramati.

[LT] In both, in cetovimutti (mental-liberation) and paññāvimutti (intellectual-liberations), Buddha, enjoys. **i.e.** Buddha enjoys in both mental liberation and intellectual liberations.

**Note:** abhiramati=specially enjoys, abhi-specially√ ramu-to enjoy+a+ti.

## Ubhaya-two, both

### (Neuter Gender)

(Both singular and plural are applicable)

(ns) Ubhayaṁ nāmarūpanī adhuvarī. [adhuvarī=na-not√ dhuva-eternal, adj noun]

[LT] Both, mental and physical phenomenon, impermanent.

**i.e.** Both mental and physical phenomenon is impermanent.

(np) Ubhayāni nāmarūpāni addhuvāni.

(as) Arahā Ubhayaṁ nāmarūpām addhuvato passati.

[LT] The enlightened saint, to both, to mental and physical phenomenon, as impermanent, sees.

**i.e.** The enlightened saint sees both mental and physical phenomenon as impermanent.

(ap) Arahā Ubhaye, Ubhayāni nāmarūpāni addhuvato passati. [adhuva-impermanent+to-as]

(is) Ubhayena nāmarūpena sattā jīvanti. [jīvanti=jīva-to live+a+anti]

[LT] By both, by mental and physical phenomenon, beings, live.

**i.e.** Beings live by means of both mental and physical phenomenon.

(ip) Ubhayehi, Ubhayebhi nāmarūpehi sattā jīvanti.

(ds) Ubhayassa nāmarūpassa avijjā paccayo hoti. [paccayo=cause]  
 [LT] For both, for mental and physical phenomenon, ignorance, the cause, is.  
**i.e.** Ignorance is the cause of both mental and physical phenomenon.

(dp) \*Ubhayesam̄, \*Ubhayesānam̄ nāmarūpānam̄ avijjā paccayo hoti.

(abs) Ubhayasmā, Ubhayamhā nāmarūpapaccayā sañayatanam̄ uppajjati.  
 [LT] From both, from reason of mental and physical phenomenon, six base of consciousness, arises.  
**i.e.** The six base of consciousness arises due to both mental and physical phenomenon cause.

**Note:** (1) sañayatanam̄=six base of consciousness, cha-six+āyatana+base+si, **cha** changed to **sa**, **I** is inserted before ā>sañayatana. a neuter gender compound noun. Seeutta 35, 571.

(abp) Ubhayehi, Ubhayebhi nāmarūpehi sañayatanam̄ uppajjati.

(gs) Ubhayassa nāmarūpassa vipāko sañayatanam̄.  
 [LT] Of both, of mental and physical phenomenon, the result, six base of consciousness.  
**i.e.** The six base of consciousness is the result of both mental and physical phenomenon.

(gp) \*Ubhayesam̄, \*Ubhayesānam̄ kusalākusalānam̄ vipāko sukhadukkham̄.  
 [LT] Of both, of wholesome and unwholesome deeds, the result, happiness and suffering.  
**i.e.** Happiness and suffering is the result of both wholesome and unwholesome deeds.

(ls) Ubhayasmīm̄, Ubhayamhi nāmarūpe sattā attato niccato maññanti.  
 [LT] In both, in mental and physical phenomenon, beings, as atta, as eternal, think.  
**i.e.** Beings think both mental and physical phenomenon as atta and as eternal.

**Note:** maññanti=think, mana-to think, to aware+ya+anti.

(lp) Ubhayesu nāmarūpesu sattā tanhādiṭṭhīhi upādiyanti.  
 [LT] In both, in mental and physical phenomenon, beings, with craving and wrong views, hold onto.  
**i.e.** Beings hold onto both mental and physical phenomenon with craving and wrong views.

**Note:** upādiyanti=hold onto, upa-closely√ ā-very much, intensifier√ dā-to take+i+ya+anti.

\* \* \* \* \*

### Lesson (3)

#### Ti-three (three genders, \*plural only)

##### Ti (M)

Read the following sentences:

- (np) Tayo lokā santi.  
 [LT] Three, worlds, are. **i.e.** There are three worlds.

- (ap) Tayo loke buddho abhijānāti.  
 [LT] To three, to worlds, Buddha, specially knows. **i.e.** Buddha specially knows three worlds.

- (ip) Tīhi, Tībhi kusalavitakhehi buddho niccam viharati.  
 [LT] With three, with wholesome thoughts, Buddha, always, lives.  
**i.e.** Buddha always lives with three wholesome thoughts.

**Note:** (1) kusalavitakhehi=with wholesome thoughts, kusala-wholesome+vitakka-thought+hi. (2) niccam=always. adv.

- (dp) Tiṇam, Tiṇannam akusalamūlānam pahānam buddho deseti.  
 [LT] For three, for the roots of unwholesome things, to the removing, Buddha, teaches. **i.e.** Buddha teaches for removing three roots of unwholesome things.

**Note:** akusalamūlānam=of roots of unwholesome things, akusala-unwholesome+mūla-root+nam.

- (abp) Tīhi, Tībhi duccaritehi sappurisā viramanti.  
 [LT] From three, from bad-conducts, saints, abstain. **i.e.** Saints abstain from three bad-conducts.

- (gp) Tiṇam, Tiṇannam sucaritānam vipāko itṭho hoti.  
 [LT] Of three, of good-conducts, result, pleasant, is. **i.e.** The result of three good-conducts is pleasant.

- (gp) Tiṇam, Tiṇannam duccaritānam vipāko aniṭho hoti.  
 [LT] Of three, of bad-conducts, result, unpleasant, is. **i.e.** The result of three bad-conducts is unpleasant.

**Note:** (1) duccaritānam=of bad conducts, du-bad√ carita-conduct, character+nam. (2) sucaritānam=of good conducts, su-good√ carita-conduct, character+nam. (3) itṭho=pleasant, likable. isu+ta, a kita noun. See sutta 573 for the structure of this word. (4) aniṭho=unpleasant, not likable. na-not√ itṭho, a compound noun.

- (lp) Tīsu sucaritesu sappurisā ramanti.  
 [LT] In three, in good-conducts, saints, enjoy. **i.e.** Saints enjoy in (doing) three good-conducts.

##### Ti (N)

Read the following sentences:

- (np) Tīni akusalamūlāni vijjanti. Katamāni tīni? lobho, doso, moho ca.  
 [LT] Three, roots of unwholesome things, are. What three? greed, anger, delusion, also. **i.e.** There are three roots of evil. What three? greed, anger and delusion.

(ap) **Tīṇi** kusalamūlāni bhāvetabbāni, katamāni tīṇi? alobho, adoso, amoho ca.  
 [LT] To three, to the roots of wholesome things, should be developed, what, three, non-greed, goodwill, wisdom, also. **i.e.** Three roots of virtuous things should be developed. What three? Non-greed, goodwill, and wisdom.

### Ti (F)

Read the following sentences:

(np) **Tisso** sikkhā adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā.  
 [LT] Three, trainings, advanced-moral training, training for development of advanced mind, training for advanced wisdom. **i.e.** There are three kinds of trainings; advanced-moral training, training for the development of advanced mind, training for advanced wisdom.

(ap) Bhikkhūhi **Tisso** sikkhā sikkhitabbā. [sikkhitabbā=sikkha-to practice+i+tabba+yo]  
 [LT] By monks, to three, to trainings, should practice. **i.e.** Three-fold trainings should be practiced by monks.

(ip) **Tīhi, Tībhi** sikkhāhi bhagavato sāvakā sampajjanti.  
 [LT] With three, with trainings, of Buddha, disciples, endowed with. **i.e.** The disciples of Buddha are endowed with three trainings.

**Note:** sampajjanti=are endowed with, complete with, sam-well\ pada-to be+ya+anti.

(dp) **Tissannam** sikkhānam pāripūriya bhikkhū vāyamanti. [vāyama-to strive+a+anti]  
 [LT] For three, for trainings, for fulfilling, monks, strive. **i.e.** Monks strive to fulfill three trainings.

(abp) **Tīhi, Tībhi** sikkhāhi aññā sikkhā na'tthi. [na+atthi]  
 [LT] From three, from trainings, other, training, not, is. **i.e.** There is no other training except three trainings.

(gp) **Tissannam** sikkhānam pāripūriyā maggaphalāni bhikkhū sacchikaronti.  
 [LT] Of three, of trainings, due to fulfilling, path and fruition stages of enlightenment, monks, witness. **i.e.** Due to fulfillment of three trainings, monks witness (achieve) the path and fruition stages of enlightenment.

(lp) Bhikkhū **Tīsu** sikkhāsu sikkhanti.  
 [LT] Monks, in three, in trainings, train. **i.e.** Monks train in the three trainings.

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## Lesson (4)

### Catu-four (M)

(Three genders, \*plural only)

Read the following sentences:

(np) Cattāro, Caturo satipatthānā samvijjanti. [samvijjanti=sam√ vida-to be+ya+anti]  
 [LT] Four, mindfulness-meditations, are. **i.e.** There are four mindfulness-meditations.

(ap) Cattāro, Caturo satipatthānā buddhena desitā. (passive voice).  
 [LT] To four, to mindfulness-meditations, by Buddha, taught. **i.e.** Four mindfulness meditations are taught by Buddha.

**Note:** desitā=taught, disa-to teach+i+ta, a kita-verb.

(ip) Catūhi, Catubhi, Catubbhi satipatthānehi bhagavato sāvakā sukham labhanti.  
 [LT] By four, by mindfulness-meditations, of Buddha, disciples, to happiness, attain.  
**i.e.** The disciples of Buddha attain happiness by (through) four mindfulness meditations.

(dp) Bhikkhū Catunnarī satipaṭṭhānānam bhāvanāya vāyamanti.  
 [LT] Monks, for four, for mindfulness-meditations, for developing, strive.  
**i.e.** Monks strive for developing four mindfulness meditations.

(abp) Catūhi, Catubhi, Catubbhi satipatthānehi maggaphalāni uppajjanti.  
 [LT] From four, from mindfulness-meditations, path and fruition knowledge, arise.  
**i.e.** The path and fruition knowledge arise from (the practice of) four mindfulness meditations.

(gp) Catunnarī satipaṭṭhānānam bhāvitattā buddho buddhattarī pāpuṇāti.  
 [LT] Of four, of mindfulness-meditations, due to having developed, Buddha, to the state of Buddha, attains. **i.e.** Buddha attains Buddhahood for having developed four mindfulness meditations.

**Note:** (1) bhāvitattā=due to having developed, bhāvita-developed+tta-being+smā-due to. This is a taddhita-noun which consists of three component parts: bhāvita+tta-suffix+smā-case-ending. (2) Buddhattarī=to buddhahood, buddha+tta-suffix+ām-case-ending. Refer to sutta 360 regarding tta-suffix.

(lp) Catūsu satipathhānesu suppatiṭṭhitacittā sukham labhanti.  
 [LT] In four, in mindfulness-meditations, those having well-grounded mind, to happiness, attain.  
**i.e.** Those having well-grounded mind in four mindfulness meditations attain happiness.

**Note:** suppatiṭṭhitacittā=of well-grounded mind, su-well√ patiṭṭhita-stood, grounded+citta-mind, a compound noun, one extra **p** added per 28.

### Catu (N)

Read the following sentences:

(np) Cattāri ariyasaccāni samvijjanti.  
 [LT] Four, noble truths, are. **i.e.** There are four noble truths.

(ap) Cattāri ariyasaccāni buddho deseti.  
 [LT] To four, to noble truths, Buddha, teaches. **i.e.** Buddha teaches four noble truths.

(ip) Catūhi, Catūbhi, Catubbhi vesārajehi samannāgato tathāgato.

[LT] With four, with spiritual valiant-stages, blessed with, Buddha. **i.e.** Buddha is blessed with four valiant spiritual-stages.

**Note:** vesāraja=being brave and unreserved, visārada-brave, being without reservation+ṇya+hi, a taddhita-noun. See sutta 360 regarding this suffix.

(dp) Catunnam ariyasaccānam adassanā evam dīgha' maddhānām amhehi sandhāvitam.

[LT] For four, for noble truths, for reason of not seeing, thus, long, journey of life, by us, wandered. **i.e.** We had been wandering in the long journey of life for not seeing the four noble truths.

**Note:** sandhāvitam=wandered around, run around, sari-well√ dhāvu-to run+i+ta+si, a kita-verb.

(abp) Catūhi, Catūbhi, Catubbhi vacīduccaritehi sappurisā viramanti.

[LT] From four, from bad verbal conducts, saintly people, abstain.

**i.e.** Saintly people abstain from four bad verbal conducts.

(gp) Buddho Catunnam jhānānam pāragū hoti.

[LT] Buddha, of four, of jhānas, expert, is. **i.e.** Buddha is expert in four jhānas.

**Note:** pāragū=the one who had gone to the shore. This term metaphorically refers to someone who had accomplished in pursuit of a specific field of knowledge or action. pāra-shore√ gamu-to go+rū+si, a kita-noun, See sutta 534.

(lp) Catūsu jhānesu buddho abhiramati.

[LT] In four, in jhānas, Buddha, enjoys. **i.e.** Buddha enjoys in four jhānas.

## Catu (F)

Read the following sentences:

(np) Catasso itthiyo bhikkhniyo ca vihāram āgacchanti.

(ap) Catasso appamaññā bhagavā deseti.

[LT] To four, to meditation of immeasurables, Buddha, teaches. **i.e.** Buddha teaches four immeasurable meditations. [See abhidhamma, meditation section regarding these four meditations]

**Note:** appamaññā=immeasurables, a-without√ pa√mā-to measure+ṇya+yo, a kita-verbal noun.

(ip) Catūhi, Catūbhi, Catubbhi samādhibhāvanāhi bhikkhu abhiññā sacchikaroti.

[LT] By four, by developing four modes of concentration, monk, special knowledge, witness, i.e. attains.

**i.e.** Monk witnesses the special knowledge by developing four modes of concentration.

**Note:** (1) samādhibhāvanā=concentration development, samādhi-concentration+ bhāvanā-act of developing+si, a compound noun. (2) abhiññā=special knowledge which comprise psychic capacities and the fourth stage of fruition knowledge where the process of enlightenment culminated. abhi-specially√ñā-to know+kvi. Kvi-suffix is erased and one extra ñ added to the root. Note that both bhāvanā and abhiññā belong to kaññā-group nouns and samādhi belongs to aggi-group nouns.

(dp) Catassannam parisānam anukampāya buddho dhammam deseti.

[LT] Of four, of assemblies, for being compassionate, Buddha, to dhamma, teaches.

**i.e.** Buddha teaches dhamma out of compassion to four kinds of assemblies.

(abp) Catūhi, Catūbhi, Catubbhi vipattīhi ariyapuggalā muccanti.

[LT] From four, from failures, enlightened saints, free.

i.e. Enlightened saints are free from four kinds of failures.

**Note:** vipatti=failure, ruination, vi-out of order\ pada-to be+ti+si, a kita-noun belonging to ratti-group nouns.

(dp) Catassannam parisānam ajjhāsayam oloketvā buddho dhammam deseti.

[LT] Of four, of assemblies, inner mental tendencies, having investigated, Buddha, to dhamma, teaches.

i.e. Buddha teaches dhamma after investigating inner mental tendencies of four assemblies.

**Note:** oloketvā=having looked in, ava-in depth\ loka-to see+i+tvā-having, a kita-verb.

(lp) Catūsu parisāsu buddho dhammam deseti.

[LT] In four, in assemblies, Buddha, to dhamma, teaches. i.e. Buddha teaches dhamma in four kinds of assemblies.

**Four assemblies:** (1) Khattiya (Royal) audience, (2) Brāhmin audience (3) House-holder laity audience (4) Monastic audience (Monks and Bhikkhunīs).

\* \* \* \* \*

## Lesson (5)

### Pañca-five (M, N, F)

Three genders, \*Plural only.

**Note:** From pañca to all upward numerical nouns can be used with any corresponding words regardless of any gender. For example: pañca purisā, pañca itthiyo, pañca cittāni etc.

(np) **Pañca** upādānakkhandhā saṁvijjanti.

[LT] Five, aggregates of attachment, are. **i.e.** There are five aggregates of attachments.

(ap) **Pañca** upādānakkhandhe vipassako aniccato anupassati.

[LT] To five, to aggregates of attachment, meditator of vipassanā-meditation, as anicca, repeatedly sees.

**i.e.** Vipassanā-meditator repeatedly sees five aggregates of attachment as anicca.

(ip) Yebhuyyena loke sattā Pañcahi kāmagunehi niccarā abhiramanti. kusalesu pamajjanti.

[LT] Mostly, in the world, beings, with five, with sensual pleasures, always, specially enjoy, in wholesome things, forget.

**i.e.** Beings in the world mostly enjoy with five sensual pleasures always and forget in (doing) wholesome (virtuous) things.

(dp) Bhikkhu Pañcannām indriyānam bhāvanāya kammaṭhānam bhāveti.

[LT] Monk, to five, to positive mental faculties, for development, to meditation, practice.

**i.e.** Monk practices meditation in order to develop five positive mental faculties.

(abp) **Pañcahi** kāmagunehi buddho vimuccati.

[LT] From five, from sensual pleasures, Buddha, liberated.

**i.e.** Buddha is free from (the influences of) five sensual pleasures.

(gp) Pañcannām orambhāgiyānam saṁyojanānam parikkhayā sagge opapātiko hoti.

[LT] Of five, of down-ward, of fetters, due to eradication, in heaven, a being of spontaneous-birth, is.

**i.e.** Due to eradication of five down-ward fetters, (one) becomes a being of spontaneous birth (in heaven).

**Note:** (1) orambhāgiyām=relating to downward segment of life, orām-downward\ bhāga-segment+iya+ām, a taddhita-noun. (2) saṁyojanānam=of fetters, saṁ-well\yuja-to bind+yu+nam. (3) parikkhayā-due to eradication. pari-all around, completely\ khī-to have no more+ṇa+smā-due to, for reasons of. smā changed to ā by rule of sutta 108.

(lp) Vipassako Pañcasu upādānakkhandhesu udayabbayānupassī viharati.

[LT] Vipassanā-meditator, in five, in aggregates of attachment, seeing the arising and passing, lives.

**i.e.** A vipassanā-meditator lives seeing the arising and passing of the five aggregates of attachments.

**Note:** (1) vipassako=vipassanā-meditator, vi-specially\disa-to see+ṇvu+si. a kita-noun belonging to purisa-group (2) upādānakkhandhesu=in aggregates of attachment, upādāna-attachment+khadha-aggregates+su. a compound noun, purisa-group (3) udayabbayānupassī=the one who reflects on the arising and passing, udaya-arising\ vaya-passing+ anu-repeatedly+disa-to see. This root changed to passa+ṇī-habitually+si, a kita noun belonging to dāṇḍī-group nouns.

\* \* \* \* \*

## Lesson (6)

### Saṭṭhi-sixty

(Feminine gender, both numbers)

**Note:** The corresponding modified-noun words are in plural case even though its corresponding modifier numerical noun is a singular. See such words being shown underlined in all singular cases. This is an unusual, distinctive pattern of such numerical nouns which are against the basic rule of syntax.

Read the following sentences:

(ns) Saṭṭhi bhikkhū tevijjā.

[LT] Sixty, monks, tevijja-monks.

i.e. Sixty monks are tevijja-monks (those who have attained three kinds of super-knowledge).

(np) saṭṭhi, saṭṭhiyo bhikkhū tevijjā.

(as) Saṭṭhim purise passati.

(ap) saṭṭhiyo purise passati.

(is) Saṭṭhiyā bhikkhūhi saha buddho vasati.

(ip) saṭṭhīhi-saṭṭhībhi bhikkhūhi saha buddho vasati.

(ds) saṭṭhiyā purisānam dhanām rājā deti.

(dp) saṭṭhīnam bhikkhūnam bhattām upāsakā denti.

(abs) Saṭṭhiyā gāmehi naro apakkamati.

(abp) saṭṭhīhi-saṭṭhībhi gāmehi bhikkhū apakkamanti.

(gs) saṭṭhiyā bhikkhūnam sīlam parisuddham hoti.

[LT] Of ixtu, of monks, morality, pure, is. i.e. The morality of sixty monks is pure.

(gp) saṭṭhīnam bhikkhūnam sīlam parisuddham hoti.

(ls) Saṭṭhiyām vihāresu bhikkhū ca sāmaṇerā ca viharanti.

(lp) saṭṭhīsu vihāresu bhikkhū viharanti.

**Note:** Most easily understandable sentences are left untranslated. Note that there is only a plural case-ending in all corresponding modified nouns for both cases which is a bit different from other ordinary nouns. Even though this is not a strictly fixed pattern, it is nonetheless **found in numerical nouns starting from vīsa (twenty) to navuti (ninety)**.

\* \* \* \* \*

## Lesson (7)

### ti-suffixed numerical nouns

Any numeral noun ending in "ti" affix such as **Vīsati**, **Sattati**, **Asīti** and **Navuti** are of feminine gender, \*singular, ratti-group.

#### **Vīsati**-twenty (Feminine gender, \***Singular only**)

Read the following sentences:

(ns) **Vīsati** bhikkhusahassāni arahattam pāpuṇimśu. [pāpuṇimśu=reached, attained]  
[LT] Twenty, monks in thousands, to the state of arahanta-sainthood, achieve.  
**i.e.** Twenty-thousand monks attained to arahanta-sainthood. [pāpuṇimśu=pa\ apa-to reach+uṇā+um]

(as) **Vīsatiṁ** bhikkhū puriso passati.

(is) **Vīsatiyā** bhikkhūhi saha puriso araññe dhammam carati.  
[LT] With twenty, with monks, together, man, in the forest, to dhamma, practices.  
**i.e.** Man practices dhamma in the forest together with twenty monks.

(ds) **Vīsatiyā** bhikkhūnam upāsako dānam deti.

(abs) **Vīsatiyā** gāmehi rājā āyam labhati.  
[LT] From twenty, from villages, king, revenue, gets. **i.e.** King gets revenue from twenty villages.

(gs) **Vīsatiyā** bhikkhūnam vattam sāmaṇerā karonti.  
[LT] Of twenty, of monks, to necessary caretaking, novices, do. **i.e.** Novices do the necessary care-taking of twenty monks.

**Note:** vatta-necessary care-taking duty mentioned and prescribed in the vinaya texts.

(ls) **Vīsatiyam** bhikkhūsu manussā pasīdanti.

**Note:** Though vīsa is singular by itself, its corresponding modified nouns are mostly in plural. Note this outstanding fact which is similar to saṭṭhi. For sattati (seventy), asīti (eighty), navuti(ninety), similar sentence patterns can be written as shown in these numerical nouns.

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## Lesson (8)

### Sata-hundred

**(Note:** Neuter gender, a-ending, Both Numbers)

Read the following sentences:

(ns) Ekaccānam manussānam **Satam** āyuppamānam hoti.

[LT] Of some, of men, a hundred, life-measure, is. **i.e.** The life expectancy measure of some men is one hundred.

(np) Ekaccānam manussānam **Satā**, **Satāni** āyūni honti.

(as) Āyasmā sāriputto **Satam** kappe pubbenivāsānussatiñāṇena anussarati.

[LT] Venerable, sāriputta, for a hundred, for worlds, by means of psychic-capacity of recalling the past lives, remembers. **i.e.** Venerable Sāriputta remembers (various existences in) a hundred world by means of psychi-capacity of recalling the past lives.

(ap) Āyasmā sāriputto **Sate**, **Satāni** kappāni pubbenivāsānussatiñāṇena anussarati.

**Note:** pubbenivāsānussatiñāṇena=by super-knowledge which can recollect past lives, pubbe-in the past+nivāsa-lived life+ anussati-recollection+ñāṇa-knowledge+nā-by, a compound noun.

(is) **Satena** kītam.

[LT] By a hundred, bought. **i.e.** (It was) bought by a hundred.

(ip) **Satehi**, **Satebhi** kītam.

(ds) Upāsako Satassa bhikkhusaṅghassa dānam deti.

[LT] Male-devotee, for a hundred monk community, charity, offers. **i.e.** Male-devotee offers charity for a community of hundred-monk.

(dp) Upāsakā Satānam bhikkhūnam dānam denti.

(abs) **Satasmā**, **Satamhā**, gāmā rājā suñkam labhati.

[LT] From hundred, from village, king, to tax, gets. **i.e.** King gets tax from a hundred village.

(abp) **Satehi**, **Satebhi** gāmehi rājā suñkam labhati.

(gs) **Satassa** inassa hetu naro bandhiyati. [iṇa-debt]

[LT] Of a hundred, of debt, due to, man, jailed. **i.e.** Man gets jailed due to a hundred debt.

(gp) **Satānam** kahāpanānam hetu naro bandhiyati. [kahāpaṇa-cash, money]

[LT] Of hundreds, of money, due to, man, jailed. **i.e.** Man gets jailed due to hundreds of money.

(ls) **Satasmiṁ**, **Satamhi** kappe mahābrahmā titthati.

[LT] In a hundred, in the world, great god, exists. **i.e.** Great god exist in (the life-span of) a hundred world.

(lp) **Satesu** kappesu mahābrahmā titthati.

\* \* \* \* \*

## Lesson (9)

**Asaṅkhyeya**-countless, infinity, Aeon  
(Neuter gender, a-ending, Both Numbers)

Read the following sentences:

(ns) Asaṅkhyeyam kappam brahmānam āyu hoti.

[LT] For an aeon, for the world, of gods, life-span, is. **i.e.** The life span of god is for one aeon of the world.

**Note:** asaṅkhyeyam=not countable, a-not\ sam-well\+khyā-to count+nya-to be+si, a kita-noun, See sutta 541 about this suffix.

(np) Asaṅkhyeyāni kappāni brahmānam āyūni honti.

(as) Chaṭṭabhiñño bhikkhu Asaṅkhyeyam kappam pubbe nivāsam anussarati.

[LT] Who possessed six psychic-powers, monk, for an aeon, for the world, in the past, to life, recalls. **i.e.** The monk who possessed six-psychic powers recalls the past lives (spanning) for one aeon of the world.

**Note:** chaṭṭabhiñño=the one who has six abhiññā, cha-six+abhiñño, a compound-noun. I is inserted by rule 35.

(ap) Chaṭṭabhiññā bhikkhū Asaṅkhyeye, Asaṅkhyeyāni kappāni pubbe nivāsam anussaranti.

[LT] Who possessed six psychic-powers, monks, for aeons, for the worlds, in the past, to life, recall. **i.e.** The monks who possessed six-psychic powers recall the past lives (spanning) for aeons of the worlds.

(is) Sattānam atītajāti Asaṅkhyeyena kappena gaṇetum na sakkoti.

[LT] Of beings, to past life, with aeon, with the world, to count, not, possible.

**i.e.** It is not possible to count the past life of beings by term of aeon of the world.

**Note:** (1) atītajāti=past life, atīta-past+jāti-life, a compound noun. (2) gaṇetum=to count, gana-to count+i+turn, a kita-verb. (3) sakkoti-is able. saka-to be able+o+ti.

(ip) Sattānam atītajātiyo Asaṅkhyeyehi, Asaṅkhyeyebhi kappehi gaṇetuṁ na sakkoti.

[LT] Of beings, to past lives, with aeons, with the worlds, to count, not, possible.

**i.e.** It is not possible to count the past lives of beings by terms of aeons of the worlds.

(ds) Asaṅkhyeyassa mahājanassa buddhā anukampanti.

[LT] For countless, for people, Buddha, feel compassion. **i.e.** Buddhas feel compassion for countless people.

(dp) Asaṅkhyeyānam sattānam buddhā anukampanti.

[LT] For countless, for beings, Buddhas, feel compassion. **i.e.** Buddhas feel compassion for countless beings.

(abs) Asaṅkhyeyasmā, Asaṅkhyeyamhā jātiparamparā buddho vimuccati.

[LT] From countless, from series of rebirths, Buddha, free. **i.e.** Buddhas is free from countless series of rebirths.

**Note:** jātiparamparā=a continuous series of rebirths, jāti-rebirth+param=to other rebirth+apara-other rebirth+smā-from, a compound noun.

(abp) Asaṅkhyeyehi, Asaṅkhyeyebhi vattadukkhehi buddho vimuccati.

[LT] From countless, from cycles (vatṭa) of suffering, Buddha, free. **i.e.** Buddha is free from countless cycles of sufferings (vatṭa is also called saṃsāra-cycles of rebirths).

**Note:** vatṭadukkhehi=from the cycles of suffering, vatṭa-cycles+dukkha-suffering+hi, a compound noun.

(gs) Asaṅkhyeyassa pāramīñānassa vasena buddho dhammam deseti.

[LT] Of countless, of pāramī-ñāṇa, by power of, Buddha, to dhamma, teaches. **i.e.** Buddha teaches dhamma by the power of countless pāramī-ñāna (wisdom acquired as a result of countless noble deeds performed in the previous past lives by our Buddha as a bodhisatta).

**Note:** pāramīñāṇassa=of knowledge acquired through fulfillment of noble deeds called pāramī, pāramī-the noble, selfless deeds of bodhisatta+ñāṇa-knowledge+sa, a compound noun.

(gp) Asaṅkhyeyānam pāramīñānānam vasena buddho dhammam deseti.

(ls) Asaṅkhyeyasmim, Asaṅkhyeyamhi kappe bodhisatto pāramiyo pūresi.

[LT] In countless, in the worlds, Buddha-to-be, selfless noble deeds, fulfilled.

**i.e.** The Buddha-to-be fulfilled (i.e. performed) selfless noble deeds in the countless worlds.

(lp) Asaṅkhyeyesu kappesu bodhisatto pāramiyo pūresi.

**Note:** (1) pāramī=noble deeds fulfilled by Buddha-to-be aspirants in the past countless lives. parama-holy men+ī-deeds, a taddhita-noun belonging to nadī-group. (2) pūresi=fulfilled, pūra-to fulfill+ne+ī, an ajjattanī-mode ākhyāta-verb. **n** of **ne** affix is erased. ī is shortened to **i** and **s** is inserted.

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## Lesson (10)

### The Ordinal Nouns Reader

#### **Pāṭhama-the first (M)** (Masculine gender, a-ending, \*singular only)

Read the following sentences:

(ns) Abhikkantā bhante ratti. nikkhanto Pāṭhamo yāmo.

[LT] Gone, Lord Buddha, the night, passed, the first, phase.

i.e. Lord Buddha, the night is already past and the first part of the night is gone.

(as) Bhikkhu Pāṭhamam jhānam \*upasampajja viharati.

[LT] Monk, to the first, to jhāna, having attained, dwells.

i.e. The monk dwells having attained to the first jhāna.

**Note:** \*upasampajja=having attained, upa-closely\saṁ-well\pada-to go+tvā-having, a gerund kita-verb.

īm of saṁ changed to m per 31. The final vowel of the root erased per 521>upasam\pad+tvā. tvā

changed to ya per 597> upasam+pad+ya. dya changed to j per 269 and augmented> upasampajja  
(This verb is a frequently found verb in the Pāli texts).

(is) Iminā Pāṭhamena thānena bahum apuññam pasavati.

[LT] With this, with first, with factor, much, demerit, increases.

i.e. Much demerit (unwholesome nature) increases by ways of this first factor.

(ds) Bhagavā Pāṭhamassa jhānassa lābhī hoti.

[LT] Buddha, of the first, of jhāna, used to attain, is.

i.e. Buddha is used to attain the first jhāna.

(abs) Bhagavā Pāṭhamasmā, Pāṭhamamhā jhānā vuṭṭhahitvā dutiyam jhānam samāpajjati

[LT] Buddha, from the first, from jhāna, having come out, to the second, to jhāna, enters.

i.e. Having come out of the first jhāna, Buddha enters into the second jhāna.

(gs) Bhagavā Pāṭhamassa jhānassa anantarā dutiyam jhānam samāpajjati.

[LT] Buddha, of the first, of jhāna, following, to the second, to jhāna, enters.

i.e. Buddha enters to the second jhāna following the first jhāna. [anatrā-at immediate moment, following].

(ls) Rattiyā Pāṭhamasmin, Pāṭhamamhi yāme buddho devānam dhammarā deseti.

[LT] Of night, in the first, in part, Buddha, for deities, to dhamma, teaches.

i.e. In the first segment of the night, Buddha teaches dhamma to deities.

#### **Dutiyā-the second** (Masculine gender, a-ending, both singular & plural)

Read the following sentences:

(ns) Ayam Dutiyo vimokkho hoti.

[LT] This, the second, vimokkha (a liberated mental state during deep meditation), is. i.e. This is the second vimokkha.

(np) Buddhassa yamakapāṭihāriye Dutiyā rasmīyo purimāya rasmiyā ekakkhaṇe viya honti.  
 [LT] Of Buddha, at times of performing twin-miracles, the second, spectrum of rays, with previous, with rays, at the same moment, like, are.

**i.e.** The previous spectrum of rays and the next spectrum of rays seem to occur like at the same moment when performing twin-miracles of Buddha.

**Note:** (1) yamakapāṭihāriye=at (the moment of performing) twin miracles, yamaka-twin, pair+pāṭihāriya-miracle+e is derivative of smṛm-at, a compound noun. (2) rasmīyo-rays, a noun belonging to ratti-group. (3) ekakkhaṇe-at one the same moment.

(as) Bhikkhu Dutiyāṁ jhānaṁ upasampajja viharati.

[LT] Monk, to the second, to jhāna, having attained, lives. **i.e.** The monk lives having attained the second jhāna.

(ap) Ime Dutiyē samanabrahmane aham vadāmi.

[LT] To these, to the second, to ascetics and brāhmaṇins, I, say. **i.e.** I say to these second (types of) ascetics and brāhmaṇins.

(is) Bhikkhu Dutiyena hatthena pattaṁ gaṇhāti.

[LT] Monk, with the second, with hand, to bowl, takes. **i.e.** The monk takes the bowl with the second hand.

(ip) Sāmañerā Dutiyehi, Dutiyebhi therehi saha vihāraṁ gacchanti.

[LT] Novices, with the second, with senior monks, together, to temple, go. **i.e.** The novices go to temple together with the second senior monks.

(ds) Upāsikā Dutiyassa bhikkhuno cīvaraṁ deti.

[LT] Female-devotee, for the second, for monk, to the robe, offers. **i.e.** Female-devotee offers the robe for the second monk.

(dp) Upāsikā Dutiyānam bhikkhūnam cīvaraṁ deti.

(abs) Purisā Dutiyasmā, Dutiyamhā, gāmā paccāgacchanti.

[LT] Men, from the second, from village, return. **i.e.** Men return from the second village.

(abp) Purisā Dutiyehi, Dutiyebhi gāmehi paccāgacchanti.

(gs) Coro Dutiyassa purissassa gehe coreti.

[LT] Thief, of the second, of man, in home, steals. **i.e.** The thief steals in the home of the second man.

(gp) Corā Dutiyānam purisānam gehesu dhanāṁ corenti.

(ls) Dutiyasmīm, Dutiyamhi, vihāre bhikkhu viharati.

(lp) Dutiyesa vihāresu bahū bhikkhū viharanti.

## Dutiya

(Neuter gender, a-ending, both numbers)

Read the following sentences:

(ns) Dutiyāṁ cittām tatiyassa cittassa anantrapaccayena paccayo hoti.

[LT] The second, mind, of the third, of mind, by means of immediate-cause, the supporting-cause, is. **i.e.** The second mind is the supporting-cause of the third mind by means of being immediate-cause.

(np) Dutiyāni cittāni tatiyassa cittassa anantrapaccayena paccayā honti.

(as) Dutiyām cittām paṭicca tatiyām cittām uppajjati.

[LT] To the second, to mind, having based on, the third, mind, arises.

i.e. The third mind arises based on the second mind.

**Note:** paṭicca=based on, pati√ i-to go, to be+tvā, a kita verb which is frequently found. This verb serve as a conjunction. It means “based on, on account of, regarding”.

(ap) Dutiye, Dutiyāni cittāni paṭicca tatiyām cittām uppajjati.

(is) Dutiyena cittena vinā tatiyām cittām na uppajjati.

[LT] With the second, with mind, without, the third, mind, not, arises.

i.e. The third mind does not arise without the second mind.

(ip) Dutiyehi, Dutiyebhi cittehi vinā tatiyām cittām na uppajjati.

### Dutiyā

(Feminine, ā-ending, Both Numbers)

Read the following sentences:

(ns) Dutiyā viññānaṭhiti vijjati.

[LT] The second, stations of consciousness, is. i.e. There is the second station of consciousness.

(np) Dutiyāyo viññānaṭhitiyo vijjanti.

**Note:** (1) vijjati-is, has, vida+ya+ti. (2) viññānaṭhiti=the station of consciousness where the consciousness occurs in the form of physical manifestation in a specific existence such as in human or in animal or in divine world, viññāna-consciousness+ṭhiti-station, ground, a compound noun belonging to ratti-group. (Saṅgīti-sutta, Dīghanikāya Pāli texts)

(as) Dutiyām vedanaṁ naro vedeti.

(ap) Dutiyāyo vedanāyo naro vedeti.

(is) Dutiyāya bhariyāya saha puriso viharati.

(ip) Dutiyāhi, Dutiyābhi bhariyāhi saha purisā viharanti.

**Note:** Bhariyā=wife, a kaññā-group noun.

(ds) Dutiyāya itthiyā dhanām puriso deti.

(dp) Dutiyānam itthīnam purisā dhanām denti.

(abs) Dutiyāya disāya vāto vāyati.

[LT] From the second, from direction, the wind, blows. i.e. The wind blows from the second direction.

(abp) Dutiyāhi, Dutiyābhi disāhi vātā vāyanti.

**Note:** Disā=direction, a kaññā-group noun.

(gs) Dutiyāya nāvāya majjhe bhikkhu nisīdati.

[LT] Of the second, of boat, at the center, monk, sits. **i.e.** The monk sits at the center of second boat.

(gp) Dutiyānam itthīnam rūpakāye purisā upādiyanti.

[LT] Of the second, of women, at the body, men, infatuated with.

**i.e.** Men are infatuated with the body (bodily beauty) of the second women.

(ls) Dutiyāya, Dutiyāyam itthiyam puriso upādiyati.

(lp) Dutiyāsu itthīsu purisā upādiyanti.

**Note:** upādiyati=hold onto, attached to, upa-closely√ ā-intensifier√ dā-to take+i+ya+ti, an ākhyāta verb which is frequently found.

### Catutthī-the fourth

(Feminine gender, ī-ending, singular & plural)

Read the following sentences:

(ns) Catutthī viññānathiti saṁvijjati. [saṁ√ vida-to be+ya+ti]

[LT] The fourth, station of consciousness, is. **i.e.** There is the fourth station of consciousness.

(np) Catutthiyo viññānathitiyo vijjanti.

(as) Catutthim puccham buddho visajjeti. [visajjet=answers, vi√ sajja-to answer+ne+ti]

[LT] To the fourth, to question, Buddha, answers. **i.e.** Buddha answers the fourth question.

(ap) Catutthiyo pucchāyo buddho visajjeti.

(is) Catutthiyā gabbhāvokkantiyā buddho vijāyati.

[LT] By the fourth, by conception, Buddha, borns. **i.e.** Buddha is born by (mode of) the fourth conception.

(ip) Catutthīhi, Catutthībhi gabbhāvokkantīhi bodhisattā upapajjanti.

[LT] By the fourths, by conceptions, Buddha-to-be, born. **i.e.** Buddhas-to-be were born by (mode of) the fourth conceptions.

**Note:** gabbhāvokkanti=descending into the womb, conception, gabbha-to the womb+avakkanti-act of descending. [avakkanti=ava-down√ kamu-to go+ti-act of]. A compound noun belonging to ratti-group. (See saṅgīti-sutta, Dīghanikāya Pāli texts to learn about various modes of conception).

(ds) Catutthiyā viññānathitiyā jhānam paccayo hoti. [paccayo=cause]

[LT] For the fourth, for station of consciousness, jhāna-consciousness, the cause, is.

**i.e.** The jhāna-consciousness is the cause of fourth station of consciousness.

(dp) Catutthīnam viññānathitīnam jhānam paccayo hoti.

(abs) Catutthiyā gabbhāvokkantiyā aññatra buddho na vijāyati.

[LT] From the fourth, from conception, except, Buddha, not, born.

**i.e.** Buddha does not born except by mode of the fourth conception.

(abp) Catutthīhi, Catutthībhi gabbhāvokkantīhi aññatra buddhā na vijāyanti.

(gs) Catutthiyā gabbhāvokkantiyā dhammatā anacchariyā hoti.

[LT] Of the fourth, of conception, nature, repeatedly astonishing, is.

**i.e.** The nature of fourth (mode of) conception is repeatedly astonishing.

**Note:** anacchāriyā=again and again amazing, anu-repeatedly+acchāriyā-amazing+si.

(gp) Catutthīnam gabbhāvokkantīnam vasena buddhā manussattām āgacchanti.

[LT] Of the fourth, of conceptions, by means of, Buddhas, to human-life, come.

i.e. Buddhas come to human-life by means of the fourth (mode of) conception.

**Note:** manussattām=to humankind, manussa-human+tta-being+am-to, a taddhita-noun. See sutta 360.

(ls) Catutthiyā, Catutthiyam viññānathiyam subhakiṇhā devā uppajjanti.

[LT] In the fourth, in station of consciousness, those called subhakiṇha, deities, are. i.e. Those deities called subhakiṇha are (classified) in the fourth station of consciousness.

(lp) Catutthīsu viññānathitīsu subhakiṇhā devā vijjanti.

[LT] In the fourth, in stations of consciousness, those called subhakiṇha, deities, are. i.e. In the fourth station of consciousness, there are deities called subhakiṇha.

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## Lesson (11)

### Indeclinable Words (Abyaya) Reader (Genderless, Changeless Words)

#### Suffixes of location, place and position

**Tra**-suffixed words

sabbatra-in all locations, at all places, everywhere [sabba+tra].

Sabbatra pathavī atthi.

[LT] At all locations, earth, is. **i.e.** There is earth in all locations

**Note:** pathavī=earth, nadī-group feminine gender noun.

Sabbatra loke cattāro mahābhūtā atthi.

[LT] At all locations, in the world, four, great elements, is. **i.e.** There are four great elements in all locations in the world.

yatra-where, at non-specific place (indefinite reference) [ya+tra].

tatra-at that place, there[ta+tra].

#### USAGE

(1) These two are sometimes used in paired sentence-structure as correlatives to each other.

Paired usage example:

Yatra buddho viharati. Tatra manussā upagacchanti.

[LT] Where, Buddha, lives. there, men, approach, is. **i.e.** Men approach to where Buddha lives.

Yatra udakam atthi. Tatra rukkhā vadḍhanti.

[LT] Where, water, is. there, trees, grow. **i.e.** Trees grow wherever there is water.

(2) Sometimes they are used independently in various style of structure.

In that case, yatra is more like an initial word in the expression of exclamation either as surprise, strong censure, sadness, regret or joy. In such expression, it is followed by twin nipāta-particles **hi** and **nāma**. In this expression, combination of three words comprising "yatra hi nāma" are mere expression of surprise. In such case, the verb is in future-mode. See the verbs shown underlined.

One example:

e.g. Yatra hi nāma buddho sakavādariñ ṭhapessati. paravādena pavāressati. [future-mode verbs]

[LT] Lo! Buddha, to one's own view, will set aside. with other's view, will invite. **i.e.** It is indeed amazing that Buddha has set aside his views but invite with other's view (so that a critical and meaningful dialogue can start between people of the two differing views).

itaratra-at other place, somewhere else [NSP]. [itara-other+tra-at].

e.g. Uppādakkhaṇe cittam balavam. na pana itratra.

[LT] At the moment of arising, the consciousness, powerful. not, but, at other moment.

**i.e.** The consciousness is powerful at the moment of arising but not so at another moment (of passing away).

**atra**-at that place [**eta** changes into **a** by 232] [eta+tra].

e.g. Atra bhavām nisīdatu!

[LT] There, venerable, sit. **i.e.** Sit there venerable!

**amutra**-at such and such place [amu+tra].

e.g. Amutra āsim evam nāmo evam gotto. [āsim-was, asa-to be+im, ajjattanī-mode verb]  
[LT] In such and such life, was, such-named, of such-caste. **i.e.** I had been in such and such a life, being such-named, being of such caste.

**aññatra**-(a) somewhere else, at other place, [añña+tra].

e.g. Aññatra pana ñāpanatthe hoti.

[LT] At other place, but, in the meaning "to know", is. **i.e.** (The meaning of this word) means "to know" at other places (of Buddhist texts).

**Note:** ñāpanatthe=in the meaning of informing, ñāpana-letting known, informing+attha-meaning+smirī.

(b) Except,

In this meaning, the companion noun word which serve as exclusion, usually ends either in instrumental or ablative singular or plural case, shown underlined to make it more clearly understandable.

Example:

e.g. Aññatra buddhena koci na sakkoti.

[LT] Except, with Buddha, someone, not, is able. **i.e.** No one is able except Buddha.

**Aññatra buddhasmā** koci na sakkoti.

[LT] Except, from Buddha, someone, not, is able. **i.e.** No one is able except Buddha.

**kutra**-where [**kim** changes to **ku** by 230] [kim+tra].

e.g. Kutra Buddho viharati?

[LT] Where, Buddha, lives. **i.e.** Where does Buddha live?

**tha**-suffixed words

**sabbattha**-in all places, everywhere [sabba+tha].

e.g. Sabbattha evam datthabbarī.

[LT] In all places everywhere, thus, should be noted. **i.e.** (It) should be noted thus everywhere.

**Note:** datthabbarī=should be noted, disa-to see, to note+tabba-should+si. a kita-verb.

**yattha** [ya+tha]. **tattha** [ta+tha] in paired structure:

Yattha buddho viharati. Tattha devā pamodanti.

[LT] Where, Buddha, lives, there, deities, happy. **i.e.** Deities, wherever Buddha live, are happy.

**ettha** [eta+tha].

e.g. ettha tañhā uppajjati. ettha tañhā nivisati.

[LT] Here, craving, arises, here, craving, deeply immerses. **i.e.** Here the craving arises. Here, it deeply immerses.

**attha** [eta+tha].

e.g. attha tañhā uppajjati. attha tañhā nivisati.

[LT] Here, craving, arises, here, craving, deeply immerses. i.e. Here the craving arises. Here it deeply immerses.

**Special Note:** There is one different "attha" which means **attha**-(you) are. (you plural subject, asa-to be+tha, an ākhyāta-verb)

Here, it is structured with the root **asa**-to be. It is the most commonly found word in Pāli texts and is a second person, plural form of ākhyāta verb "atthi".

Example:

Kāya nu'ttha bhikkhave kathāya sannisinnā?

[LT] By what, ?, are, monks, with talk, together sit. i.e. Monks!, by which talk (of topic), you are sitting together?

nu'ttha=nu+attha, **nu** is a nipāta-particle signifying a question-mark.

**Note:** Sannisinnā=sam-together\ni-down\sada-to sit+ta+yo, a kita-verb. See sutta 582 to understand morphological process of this word and **m̄** of sam changed to **n** anomalously.

**aññattha**-somewhere else, at other place [añña+tha].

e.g. Tvam gacchāhi aññattha!

[LT] You go somewhere else. i.e. You go somewhere else.

**kattha**-where [Kim is changed into **ka** by 229] [kim+tha].

**kuttha**-where [Kim is changed into **ku** by 230] [kim+tha].

e.g. Kattha buddho viharati?

Kuttha buddho viharati?

**dhi**-suffixed word

**sabbadhi**-at all places, in everything, everywhere [NSP] [sabba+dhi].

e.g. **Sabbadhi** bhagavā vippamutto.

[LT] In all things, the glorious Buddha, is free. i.e. Glorious Buddha is free in all things (of attachment).

**Note:** vippamutto=specially liberated, vi-specially\ pa-in various ways\ muca-to free+ta+si, a kita-verb.

**va**-suffixed word

**kva**-where [kim+va].

e.g. **kva** gato'si tvam? [gato'si=gato+asi, asi=asa+si, an ākhyāta-verb, See sutta 506]

[LT] Where, went, are, you. i.e. Where did you go?

**Him**-suffixed word

**yahim** [ya+him].

**tahirim**-at that place, there [ta+him].

As a usual pattern, these two reference words are used in pairs.

Example:

**yahim** **yahim** gacchati puññakammo.

[LT] Where, where, goes, a person of meritorious deed. i.e. Wherever a person of meritorious deed goes.

**Note:** puññakammo=of meritorious deed, puñña-meritorious+kamma-deed+si, a compound noun.

tahim̄ tahim̄ modati kāmakāmī.

[LT] There, there, enjoys, pleasure-wisher. **i.e.** Wishing pleasurable things, he enjoys there.

[Traslation of two paragraphs together] A person who had done meritorious deeds enjoys the pleasant results in every rebirth his good-deeds may took him.

(1) modati=enjoys, muda-to enjoy+a+ti (2) kāmakāmī=wishing pleasure, kāma-pleasure+kamu-to wish+nī+si, a kita noun.

**Note:** Yahim̄-yahim̄, Tahim̄-tahim̄ are expression of emphasis. In case an emphatic expression is required, a repetition is always applied in the Pāli texts.

(Verse 1256, Serīsaka-vimānavatthu Pāli text, emphatic repeated use, similar to "wherever").

kuhim̄-where [Change **kim̄** into **ku** by 228] [kim̄+him̄].

e.g. Kuhim̄ puriso gacchati?

**Haṁ**-suffixed words

yaham̄ [ya+haṁ].

taham̄ [ta+haṁ].

e.g. yaham̄ mātā viharati. taham̄ tassāutto viharati.

[LT] Where, mother, lives, there, of that mother, son, lives. **i.e.** Where a mother lives, there her son lives.

Kuham̄-where, kaham̄-where

Kuham̄ buddho viharati?

Kaham̄ tvam̄ viharasi?

**Hiñcanam̄**-suffixed word

Kuhiñcanam̄-where

Kuhiñcanam̄ marañadhammo natthi? [natthi=na+atthi]

[LT] Where, death-nature, not, is. **i.e.** Where (on this earth) the nature of death does not exist?

**Ha, dha**-suffixed words

iha-here, idha-here.

Examples:

taṁsā tiha [iha, t is inserted] bhikkhave tumhehi evaṁ sikkhitabbam̄.

[LT] Therefore, here in this world, monks, by you, thus, should train. **i.e.** Therefore, monks, you should train thus in this world.

**Note:** sikkhitabbam̄=should train, should practice, sikkha-to train+i+tabba-should+si, a kita verb.

idha bhikkhave bhikkhu kāye kāyānupassī viharati.

[LT] Here, monks, the monk, in body, being mindful of body, lives. **i.e.** Monks, a monk here dwells being mindful on the body (without being attached to it by any notion of me and mine).

**Note:** kāyānupassī=being repeatedly aware of the body, kāya-body+anu-again and again√ disa-to see+nī+si, a kita noun.

## Suffixes of time

**dā**-sufixed words

sabbadā, sadā-always, at all times.

(a) ṭhito aham aṅgulimāla sabbadā. [ṭhito-stood, stoped. ṭhā-to stand+i+ta+si]  
[LT] Stood, I, aṅgulimāla!, permanently. **i.e.** I stood permanently aṅgulimāla!

**Note:** This means that Buddha had stopped moving in the journey of endless lives but the young criminal named aṅgulimāla is wandering from one life of suffering to another rebirth continuously.

(b) devatā'nu Kampito poso sadā bhadrāni passati.

[LT] Being protected by deities, person, always, to auspicious things, sees. **i.e.** A person protected by deities always sees auspicious things. [anukampito-protected, anu<sup>v</sup> kampa+i+ta+si]

yadā-at the time, when.

tadā-at that time, then.

Examples in paired sentence structure:

(1) **yadā & tadā** paired together

(a) yadā devo vassati. tadā rukkhatināni viruhanti. [vi<sup>v</sup> ruha-to grow+a+anti]  
[LT] When, the rain, pours. Then, trees and grasses thrive. **i.e.** Trees and grasses thrive when it rains.

(2) **yadā & atha** paired together (**atha** is an equivalent for and replacement of **tadā**)

(a) yadā ca paccati pāpām, atha dukkham nigacchati. [nigacchati-gets, ni<sup>v</sup> gamu+a+ti]  
[LT] When, however, ripens, evil. Then, suffering, gets. **i.e.** When evil-kamma ripens, then (one) gets suffering.

**Note:** Here ca-particle means however, not also.

(b) yadā ambho purisa! tvam passeyyāsi bhagavantam, atha amhākari āroceyyāsi.

[LT] When, hey, man!. you, see, to Buddha. then, to us, tell. **i.e.** Hey man! Tell us when you see Buddha.

**Note:** āroceyyāsi=you should tell, ā<sup>v</sup>+ruca-to tell+eyyāsi, an ākhyāta verb in sattamī-mode.

(2) **yadā & tasmiṁ samaye** paired together (**tasmiṁ samaye** is equivalent of **tadā**)

(d) yadā te vīṇāya tantiyo accāyatā honti.

[LT] When, your, of harp, strings, quite tense, are. **i.e.** When the string of your harps are quite tense.

Note: (1) tantiyo=strings, a ratti-group noun (2) accāyatā=too tense, tight, ati-very much+āyata-tight+yo, a noun.

api nu te vīṇā tasmiṁ samaye saravatī vā kammaññā vā?

[LT] Would, ?, your, harp, at that, at time, melodious, or, fit to play, or.

**i.e.** Would your harp be melodious or fit to play then?

[Translation of both paragraphs] When the string of your harps are quite tight and (tension of the strings are not in harmonious balance), would your harp then be melodious or even fit (to play at all)?

**Note:** These are the words said by Buddha to Soṇa, a meditator who puts too much effort into the practice. (1) saravatī=having melodious sound, sara-melodious sound+vanti-having+ī+si, a noun similar to guṇavatī, nadī-group noun. (2) kammaññā=fit to do, suitable to use, kamma+ñya, a taddhita-noun.

Example in non-paired sentence structure:

**Yadā** bodhisatto mātukucchimhā nikkhamati. Devā paṭhamam paṭiggaṇhanti.

[LT] When, the bodhisatta, from mother's womb, comes out. Deities, first, grab. **i.e.** When bodhisatta comes out of mother's womb, deities first take (him then).

**Note:** tada is not directly shown in this sentence but to be known by inference and implication.

**kadā**-when, what time.

**Kudā**-when, what time. (Usually used together with expletive "ssu")

Examples:

**Kadā**

(a) **kadā** samyulhā pana te pañcasikha imā gāthā?

[LT] When, composed, by you, pañcasikha! these, hymns?

**i.e.** When have you composed these hymns, Pañcasikha?

**Note:** samyulhā=composed, sam-well√ ūha-to compose, to prepare+ta+yo, a kita verb. y is inserted in front of ū, ū is shortened>samyuha+ta. h of the root changed to l>samyul+ta. ta-suffix also changed to h> samyulha. Recognized as noun and the rest is as in nominative plural kaññā. See sutta 589 to understand structural change of this word.

**Kudāssu** [kudā+ssu, this **ssu** is an enclitic without meaning]

(b) **Kudāssu** nāma imassa dukkhassa nissaraṇam paññāyissati.

[LT] When, of this, of suffering, escape, will be realized?

**i.e.** When will the escape of (from) this suffering be realized?

**Note:** nāma is meaningless but it expresses urgent longing of the speaker in this context.

(1) nissaraṇam=escape, exit, ni-out√ sara-to go+yu-act of+si, a kita noun. (2) paññāyissati=will be clear, be known. pa√ ñā-to know+i+ssati, y is inserted. an ākhyāta verb in bhavissanti future-mode.

**aññadā**-at other time

e.g. Na hi me aññadā tāya natthipūvā nāma pakkapubbā.

[LT] Not, in fact, for me, at other time, to that, to empty-dessert, so-called, baked before. **i.e.** In fact, I have never had such so-called empty-dessert before baked (for me by my mother).

**Note:** (1) natthipūvarī=non-existent dessert, natthi-not is+pūva-dessert cake+si, a compound noun. (2) pakkapubbā=baked before. pakka-baked, cooked+pubbā-before, a compound noun.

**ekadā**-at one time, sometimes, once, occasionally.

Examples:

(a) Bhagavato hi paṭhamabodhiyam anibaddhā upaṭhākā ahesum. [ahosum=a√ hū+um]

[LT] For Buddha, in fact, at the initial phase of time after enlightenment, not-permanent, personal assistant, were. **i.e.** In fact, there were no permanent personal assistants for Buddha during the initial time phase of enlightenment.

**Note:** paṭhamabodhi=paṭhama-first+bodhi-enlightenment. The time passage of Buddha after becoming an enlightened Buddha is often referred to as **bodhi**. This passage is equally divided by 15 so that it covers all those 45 vassa-years of Buddha. Thus, the first fifteen years are called paṭhamabodhi and later two phases of time are called majhimabodhi and pacchimabodhi respectively.

(b) **ekadā** nāgasamālo pattacīvaraṇam gahetvā vicari, **ekadā** nāgito, **ekadā** upavāṇo

[LT] Sometimes, venerable Nāgasamāla, to bowl and robe, having taken, goes. sometimes, venerable Nāgita, sometimes, venerable Upavāṇa.

**i.e.** Sometimes, venerable Nāgasamāla takes personal accessories of Buddha such as bowls and robe. Sometimes venerable Nāgita, sometimes venerable Upavāṇa (serve as personal assistant to Buddha). (Mahāvaggaṭṭhakathā commentary)

### dācanam-suffixed word

**kudācanam**-in no time, never [kim+dācanam] (This word is usually used in negative sense which negates any positive).

Examples:

(a) Na hi verena verāni, sammanti'dha kudācanam. [sammanti+idha]  
[LT] Not, in fact, by hatred, hostilities, cease, in the world, never. **i.e.** In fact, hostilities never cease by hatred in this world.

**Note:** sammanti=cease, samu-to cease, to calm+ya+anti, an ākhyāta verb.

(b) Manuññā'meva bhāseyya, nā'manuññam kudācanam.

[LT] to pleasant speech, only, should say, not, unpleasant, never. **i.e.** (One) should say only the pleasant speech, never (should one) say the unpleasant speech.

**Note:** (1) manuññam=pleasant speech, adj. (2) bhāseyya-should speak. bhāsa-to speak+eyya, an ākhyāta verb in sattamī-mode.

### dāni-suffixed word

**idāni**-just now, at this time [ima+dāni]

Examples:

(a) idāni kho tumhe āyasmanto attamanā hotha. (Assakhaļuṅkasutta, Aṭṭhakanipāta, Ānguttaranikāya Pāli text).  
[LT] Now, you, venerables, glad, be. **i.e.** Now, be glad you venerables.

**Note:** (1) attamanā=of one's mind, i.e. joyous, (2) hotha-please be, hū-to be+tha, an ākhyāta verb in pañcamī-mode.

(b) idāni bhante pañcamattāni sakaṭasatāni abhikkantāni.

[LT] Just now, venerable, five-measured, hundred bullock-carts, pass. **i.e.** Five hundred bullock-carts have just passed by venerable! (Why you didn't notice such a noisy caravan just passed nearby?)

**Note:** (1) pañcamattāni=pañca-by five+matta-measured. (2) abhikkantāni=passed by, abhi-beyond+√ kamū-to go+ta+yo, a kita noun. See sutta 584 to understand the structure of such words.

### dāni (without imā)

In this word, there is no **imā** as it has been erased.

Examples:

(a) Handa dāni bhikkhave āmantayāmi vo.  
[LT] Well, now, monks, exhort, to you. **i.e.** Now, (I) exhort you monks!

**Note:** (1) handa=well, This is a nipāta-particle which goads someone to action. No gender and no case-ending are applicable. (2) āmantayāmi=call on, ā√ manta-to whisper, to call on+ṇaya+mi, an ākhyāta verb.

(b) Yassa dāni tumhe kālam maññatha.

[LT] For whatever thing, now, you, to time, know. **i.e.** Now, you know (the) time for whatever thing (you are supposed to do). Feel free to do it now, a polite form of dismissal frequently found in Pāli texts).

**tadāni**-at that time, then.

**Note:** This **ta**-sabbanāma noun in dāni-suffix is quite seldom found in the Pāli texts, hence no sentence is shown.

**rahi & dhunā**-suffixed word

**Etarahi**-now, nowadays, at this time, on this occasion [ima+rahi].

Examples:

(a) Kāya nu'ttha bhikkhave etarahi kathāya sannisinnā?

[LT] By what, ?, are, monks!, now, with talk, sitting.

**i.e.** Monks, by (talking) what kind of talk, you are sitting now?

(b) pubbe ce'va rūparām etarahi ca sabbarām rūparām aniccamā. [ce'va=ca+eva]

[LT] In past, also, matter, now, also, all, matter, anicca.

**i.e.** All the matter in the past as well as now is anicca. (i.e. Both past and present matter are anicca)

**Adhunā**-now, at this time [ima+dhunā].

e.g. Ajito'pi nāma licchavīnām senāpati adhunā kālañkato. [ajito'pi=ajito+api]

[LT] Named ajita, also, of licchavī kings, general of army, recently, dead. **i.e.** Ajita, a general of army of the licchavī kings, had recently dead.

**Note:** (1) kālañkato=time done, i.e. passed away, a kita verb. This is an idiomatic expression of euphemism referring to death. kālam-to time+kato-have done, time for life had been done. **m** changed to **n** per rule 31. Sometimes, ākhyāta verb-form is used; kālañkaroti=(he) passes away. kālam+karoti.

## Suffixes expressive of time of the day

**jja**-suffixed word

**ajja**-today [ima+jja].

Examples:

(a) ajja ādirim katvā aham attānam buddhassa niyyātemi.

[LT] Today, to beginning, i.e. initially, having done, I, oneself, of Buddha, surrender. **i.e.** Starting today, I surrender myself to the Buddha (as his disciple who is dedicated to Buddha).

**Note:** (1) niyyātemi=hand over, entrust, ni\yata-to hand over+ñe+mi. One extra y added and the initial a of the root lengthened.

(b) uposathām aham bhante ajja upavasāmi.

[LT] To the sabbath, I, venerable, today, observe. **i.e.** Venerable, I observe the sabbath today.

(c) idam nindanām pasarīsanām vā ajja adhunā uppānām viya na hoti.

[LT] This, blaming, praising, either, today, currently, happening, like, not, is. **i.e.** This blaming or praising doesn't seem like happening now in today's current time. (**i.e.** It is an ancient human nature).

**Note:** (1) uppānām=happened, occurred, a kita verb. u\pada-to go, to be+ta. Re sutta 582 to understand the structural change of such verbs. (2) viya=like. a nipāta-particle which expresses a simile.

Sometimes, this word is found structured with one more suffix "tana" (a taddhita-suffix) added.

Example:

ajjatana-today [ajja+tana]

(a) yāva ajjatanā-till today (*abs-case*, ajjatana+smā, smā changed to ā per 108)

yāva ajjatanā pākaṭā.

[LT] Till, today, famous. i.e. Famous till today.

**Note:** (1) yāva=till, up to now, (2) ajjatana=today or things occurring or relating to present moment, ajja+tana-suffix. This suffix can be found in Sutta 360. (3) pākaṭā=well-known, famous. pa\kara-to do+ta+yo, a kita noun. a of pa changed to vuddhi-vowel ā and t of suffix ta changed to ṭ. Also, r of the root is erased. See sutta 587.

(b) ajjatanāya-for today (*ds-case*, ajjatana+sa, sa changed to āya per 109).

E.g. adhvāsetu bhavāni gotamo ajjattanāya bhattāni. [An invitation to accept lunch]

[LT] Accept, venerable, Gotama, for today, to meal. i.e. Accept meal for today, venerable Gotama.

sajja-at spontaneous time, at the same time, right now, immediately [samāna+jja].

Sajja tvāni gaccha.

[LT] Immediately, you, go. i.e. You go immediately.

aparajja-the other day [apara+jja].

aparajja mayam gamissāma. [gamu+i+ssāma, a bhavissanti future mode ākhyāta verb]

[LT] The other day, we, shall go. i.e. We shall go the other day (sometime later next day).

**jju**-suffixed word

ajju-today [ima+jju].

ajju mayam gamissāma.

[LT] Today, we, shall go. i.e. We shall go today.

sajju-immediately, at the same time, at once [samāna+jju].

na hi katañcī pāparāñcī sajju khīrañcī'va muccati. (Dhammapada Pāli text)

[LT] Not, in fact, done, evil, immediately, milk, like, transforms.

i.e. In fact, an evil deed (which has been) done (just now) yields no result at once just as the milk does not instantly changes (into another form such as ghee, cream etc within a short time).

**Note:** (1) muccati=released from its natural state, i.e. changes, muca-to free+ya+ti.

aparajju-the other day [apara+jju].

ajja patiggahitāñcī aparajju khāditarāñcī hoti. (Pācittiya Pāli, Vinaya Piṭaka texts)

[LT] Today, received. adj, tomorrow, consumed, is. i.e. Received today and is consumed tomorrow.

### Suffixes of manner, distributive, multiplicative

**thā**-suffixed words

sabbathā-in all manner, in every way, in every respect, wholly [sabba-all+thā-by aspect].

imāni pañcindriyāni sabbena sabbam sabbathā sabbam natthi.

[pañcindriyāni=pañca+indriyāni]

[LT] These, five, faculties, by all, to all, by all manner, to all, not, is.

**i.e.** There is none of these five faculties by all means in all respects.

**Note:** "sabbena sabbam, sabbathā sabbam" are idiomatic expressions which mean completely.

yathā-as, in such a way that, in order that (purpose), like (simile), for example, how.  
tathā-in that way, similarly.

Examples in paired structure:

(a) As,

Yathā te khameyya, tathā nari byākareyyāsi. [sattamī-mode ākhyāta verb]

[LT] As, for you, should prefer, in that manner, to that question, should answer. **i.e.** You should answer to that question as you like.

**Note:** (1) khameyya=should prefer. khamu-to bear, to like+eyya. (2) byākareyyāsi=would answer, vi $\sqrt{ā}$ kara+eyyāsi. i of vi changed to y per 21>vyākar+eyyāsi. \*Assume that the final **a** of the root had been erased per 521 and **b** and **v** of **vi** have been interchangeably used.

Yathā te bhagavā byākaroti, tathā nari dhāreyyāsi.

[LT] As, for you, Buddha, answers, in that way, to that matter, should note. **i.e.** You should note that matter as Buddha answers you.

**Note:** (1) dhāreyyāsi=should note, dhara-to carry, to bear+eyyāsi.

(b) In such a way that, in order that:

Yathā setṭhi gahapati idha nisinno idha nisinnam yasam kulaputtam na passeyya. tathā bhagavā karoti.

[LT] In such a way that, wealthy, house-holder, here, while sitting, here, to sitting, to (a person named) yasa, to young man, not, would see. In that way, Buddha, does.

**i.e.** Buddha made so that the sitting wealthy house-holder does not see the young man **ysa** sitting near him (by means of hiding him using psychic miracle).

**Note:** (1) passeyya=should see, disa+eyyāsi. **disa** changed to **passa** per rule 471.

(c) Like, just as:

Cando pannaraso yathā.

[LT] The moon, on fifteenth day, just as. **i.e.** Just as the fullmoon on the fifteenth (of the month).

**Note:** (1) pannaraso=fifteenth, panna-five+rasa-ten+si. **pañca** changed to **panna**. **d** of dasa changed to **r** in morphological process of change.

Yathā'pi bhamaro puppham. [pi is expletive with no meaning]

[LT] Like, bee, to the flower. **i.e.** Just as a bee (collects nectar without harming) the flower.

(d) For example:

Tam yathā?

[LT] That, what. **i.e.** What is that, for example.

(e) How (elaboration)

Yathā katham pana bhavam gotamo kiriyavādī ca akiriyavādī ca? [pana is expletive with no meaning]

[LT] How, venerable, gotama, the view to do, also, the view not to do, also. **i.e.** How venerable gotama holds the view to do (certain things) and the view not to do (certain things). Please clarify)?

**Note:** (1) kiriya<sup>vādī</sup>=should-do-view-holder, kiriya-as should do+vāda-view, belief+ñī-holder+si. (2) akiriya<sup>vādī</sup>=should-not-do-view-holder, akiriya-as should not do+vāda-view, belief+ñī-holder+si. Re sutta 554 regarding the word kiriya [kiriya=kara+ririya].

tathā-in that manner, in that way, in the same way, similarly.

(1) mayam tathā karissāma,  
[LT] We, in that way, going to do. i.e. (We) will do that way.

(2) yathā bhikkhū channam channam vassānam accayena bandhumatīm rājadhānim  
upasaṅkamissanti.

[LT] In order that, monks, of six, of six years, on passing, to bandumatī, to city of kingdom, will approach. i.e. In order that the monks will approach to bandumatī, the city of kingdom. by the end of every six years.

[Translation of two paragraphs] We will arrange in such a way that the monks will come to bandumatī, the city of kingdom by the end of every six years.

**Note:** upasaṅkamanti=go near, approach, upa-near+sari-well√ kamu-to go+anti. A frequently found word.

(3) tathā nam tvam dhāreyyāsi.

[LT] In that way, to that matter, you, should note. i.e. You should not that matter in that way.

itarathā-in other way, otherwise, or else.

e.g. eko me byādhi uppanno. aham etam tikicchitum sakkonto āgamissāmi.

[LT] One, my, disease, arose. I, to that disease, to treat, if able, will come. i.e. I got a disease. I will come if I am able to treat it.

**Note:** (1) tikicchitum=to cure, kita-to treat, to cure+turn-for, a kita abbhāsa-verb. (2) sakkonto;if able, saka-to be able+o+anta+si, two-suffixed kita verb.

itarathā na āgamissāmi.

[LT] Otherwise, not, will come. i.e. Otherwise, (I) will not come.

[Translation of two paragraphs] I got an illness. I will come if I am able to treat it, otherwise I will not come.

aññathā-in another manner, in another way, otherwise, or else.

In another manner, in another way.

e.g. aññathā kho vāsetṭha tumhākam adhippāyo, aññathā devatānam adhippāyo.

[LT] In one way, vāsetṭha, your wish, the other way, of deities', wish. i.e. Vāsetṭha, your wish is the other way and the wish of deities is the other way. (Or) Vāsetṭha, your wish and deities' wish are different. **Note:** kho is expletive.

Otherwise or else

**Note:** Words in accusative singular case, shown underlined below, are in genitive sense. See Sutta 299. Those words can be simply changed to genitive singular case to show direct meaning such as "tathā santassa yeva bhavantassa (or) bhotogotamassa".

e.g. tathā santam yeva bhavantam gotamam saddo abbhuggato, no aññathā.

[LT] That way, being, only, of venerable, of gotama, the sound of fame, spread, not, otherwise.

i.e. Only being that so, the sound of fame of venerable gotama spread, not otherwise.

[Venerable Gotama's fame is based only on true attributes and credentials, not due to unfounded public hype].

**Note:** (1) *santaṁ*=being so, *asa*-to be+*anta*+*am*. (2) *abbhuggato*=spread. *abhi*-specially  $\sqrt{u}$ -up  $\sqrt{gamu}$ -to go+*ta*+*si*, a kita verb.

**sabbathā**-in all manner, in all ways, by all means, in all aspects, completely.

e.g. *sabbathā* kho buddho lokam̄ vidati jānāti. tasmā lokavidū.

[LT] In all aspects, Buddha, to the world, knows, knows. Therefore, called lokavidū, knower of the worlds. **i.e.** Buddha is (referred to as) lokavidū because he knows the world in all aspects.

**Note:** *kho* is expletive. There is a repetition of two verbs of the same meaning shown by **vidati** and **jānāti**.

**The reason:** the meaning of the vido from the word "lokavidū" has other meanings. Here, it means to know. In order to show it, another verb structured with ñā-root "jānāti, a verb of synonymous meaning" is shown beside the verb "vidati".

#### **thattā**-suffixed words

**Note:** Example sentences are not shown as the words in this suffix are quite seldom found in the Pāli texts.

#### **thaṁ**-suffixed word

**katham**-how [kiṁ+thaṁ].

**Katham** tvam idha āgacchasi?

[LT] How, you, here, come. **i.e.** How do you come here?

**Katham** nu kho bhavissāmi anāgata'maddhānam̄?

[LT] How, ?, will be, in the future, in time. **i.e.** How (I) will be in the future?

**Note:** *Anāgamaddhānam̄*=*anāgatam̄*-at future+*addhānam̄*-at time, at future. Both these accusative case words are in the locative sense. See sutta 307. *kho* is expletive. Nu-particle is question mark.

**ittham̄**-thus, in this way [ima+thaṁ].

Examples:

(a) **ittham̄** sakko devāna'mindo bhagavantam̄ pañham̄ apucchi.

[LT] In this manner, sakka, of deities, king, to Buddha, to question, asked. **i.e.** Sakka, the king of deities, asked question to Buddha in this manner.

(b) **ittham̄** bhagavā sakkassa devāna'mindassa pañham̄ puṭṭho byākāsi.

[LT] In this manner, Buddha, of sakka, of deities, of king, to question, being asked, answered. **i.e.** Buddha, being asked question by Sakka, the king of deities, answered in this manner.

**Note:** (1) *apucchi*=asked, a $\sqrt{puccha}$ -to ask+ī, **a** is inserted and ī is shortened. (2) *puṭṭho*=being asked. *puccha+ta+si*, See sutta 573 to understand the structural morphology of *puṭṭho*. (3) *byākāsi*-answered. *vi* $\sqrt{vā}$  *kara+ī*. **i** of *vi* changed to **y**. **kara** changed to **kā**>*byākā+ī*. ī is shortened and **s** is inserted>*byākāsi*.

#### **dhā**-suffixed words expressive of distributive

Note: This suffix is mostly used after numerical nouns and a few common nouns too.

**ekadhā**-in one portion, in one kind, in one category [eka+dhā].

Nissaranām̄ **ekadhā** dvidhā bhagavatā paññattam̄.

[LT] The way of liberation, in one portion, in two portion, by Buddha, recognized. **i.e.** The path of liberation is recognized in one and in two kinds by Buddha.

**Note:** paññattam=recognized, declared, pa-variously√ ñā-to know+ta+si.

**dvidhā**-in two kinds [dvi+dhā].

Nibbānam dvidhā hoti.

[LT] Nibbāna, in two kinds, is. **i.e.** Nibbāna is of two kinds.

**tidhā**-in three kinds [ti+dhā].

vedanā tidhā hoti.

[LT] Feeling, in three kinds, is. **i.e.** Vedanā (feeling) is of three kinds.

**catudhā**,

gabbhāvokkanti catudhā.

[LT] Entering into the womb (conception), in four kinds. **i.e.** The entering into mother's womb (mode of conception of all beings) is of four kinds.

**pañcadhā**,

upādānakkhandhā pañcadhā.

[LT] Aggregates of attachment, in five kinds, is. **i.e.** Aggregates of attachment are of five kinds.

**chadhā**,

Sattānam caritā chadhā.

[LT] Of beings, habitual characteristics, of six kinds. **i.e.** The habitual characteristics of beings are of six kinds.

**sattadhā**,

bojjhaṅgā sattadhā.

[LT] Factors of enlightenment, in seven kinds. **i.e.** Factors of enlightenment are of seven kinds.

**aṭṭhadhā**,

Lokadhammā aṭṭhadhā.

[LT] The ways of life, in eight kinds. **i.e.** The ways of life are of eight kinds.

**navadhā**,

Anupubbavihārā anupubbanirodhā ca navadhā.

[LT] Sequential mode of living in blissful peace, sequential cessation process, also, in nine kinds.

**i.e.** The sequential living in blissful peace and sequential cessation process are of nine kinds.

**Note:** (1) anupubbavihārā=sequential living in peace, anupubba-sequential+vihāra-ways of living+yo. (2) anupubbanirodhā=sequential cessation, anupubba-sequential+nirodha-stages of cessation+yo. Both are compound kita nouns.

All these two terms refer to the most advanced stages of spiritual attainment in the Buddhist meditation and spiritual development achieved by Buddha and all enlightened holy saints.

**dasadhā**,

Kusalakammapathā Akusalakammapathā ca dasadhā.

[LT] The path of wholesome deeds, the path of unwholesome deed, also, of ten kinds.

**i.e.** The path of wholesome deeds and the path of unwholesome deeds are of ten kinds.

**Note:** (1) kusalakkammopathā=the ways of wholesome acts, kusala-wholesome+kammopatha-ways of action+yo. (2) akusalakkammopathā=the ways of unwholesome acts, akusala-unwholesome+kammopatha-ways of action+yo.

### Examples of dhā-suffix after non-numerical words:

bahudhā-in many portions, in a wide variety [bahu+dhā. bahu-many+dhā-in kinds].

e.g. Sattānam adhimutti ca ajjhāsayā ca bahudhā honti.

[LT] Of beings, inner tendency, also, inner preferences, also, of many kinds, are. **i.e.** The inner tendency and inner preferences of beings are of many kinds.

**Note:** (1) adhimutti=the inner tendency, adhi-deeply√+muca-to immerse in mind+ti-act of. (2) ajjhāsayā=inner preference. adhi=deeply√ ā-intensifier√ si-to lie in the mind+ṇa+yo, both words are kita nouns.

anekadhā-in various segments, in many kinds.

e.g. Loke ime sattā jātiyā ca gottena ca sañthānena ca anekadhā.

[LT] In the world, these, living beings, by species, also, by race, also, by appearance, also, of various kinds. **i.e.** These living beings in the word are of various kinds by species, by race and by appearance.

**Note:** (1) anekadhā=in multiple manner, na-not+eka-one+dhā, (2) jātiyā=by species, jana-to born+ti-act of+nā. (3) gottena=by race, caste+nā (3) sañthānena=by appearance√ sañ-well√ tā-to stand+yu+nā.

**khatturī**-suffixed words expressive of multiplicative and times.

dvikhattum-two times [dvi+khattum].

e.g. divase divase dvikkhattum vā tikkhattum vā upāsako buddham vandati. kammaṭhānam ca bhāveti.

[LT] In the day, in the day, for two times, or, for three times, or, male-devotee, to Buddha, bows, to meditation, also, practices. **i.e.** Male-devotee worships Buddha and practices meditation two or three times every day.

tikhattum-three times [ti+khattum].

e.g. Bhikkhū divase divase tikkhattum buddham vandanti.

[LT] Monks, in the day, in the day, for three times, to Buddha, bow. **i.e.** Monks worship Buddha three times every day.

catukhattum-four times [catu+khattum].

e.g. māse māse catukkhattum upāsakā uposatham upavasanti.

[LT] In month, in month, four times, male-devotees, to the sabbath, observe. **i.e.** Male-devotees observe the sabbath four times every month.

**Note:** (1) māse māse-every month, emphatic dual repetition. (2) uposatham=observing of precepts on sabbath-day (3) upavasanti=dwell. upa=being endowed with precepts√ vasa-to live+a+anti, an ākhyāta verb.

anekakkhattum-many times [aneka-many+khattum-times].

e.g. Sattā anekakkhattum saṁsāre jāyanti ca maranti ca.

[LT] Beings, many times, in the saṁsāra (the cycle of life), born, also, die, also. **i.e.** Beings born and die in the saṁsāra many times.

**Note:** (1) jāyanti=born, jana-to born+ya+anti. (2) maranti=die. mara-to die+a+anti. Both are ākhyāta verbs.

Replacement word **guna** instead of **khattum**

**Examples:**

dvigunam-two times [dvi+guṇam].

e.g. Kusalam kammaṇi diguṇam vipākam deti.

[LT] Wholesome, deed, two times, to result, yields. **i.e.** The wholesome deed yields the result two times.

Another replacement word **vāra** instead of **khattum**

e.g. Manussā dve tayo vāre buñjanti.

[LT] Men, two, three, times, eat. **i.e.** Men eat two three times.

**jjhām**-suffixed word expressive of collective whole.

(Applicable after eka only).

ekajjhām-together as one, as a whole [eka+jjam].

e.g. Sabbāni puttāni ekajjhām katvā pañca nikāyā'ti vuccati. [nikāyāti=nikāyā+iti]

[LT] To all, to discourses, together as a whole, having done, five, nikāya, as, said.

**i.e.** It is said as five nikāyas by making all the discourses together as a whole.

**so**-suffixed words

(which means "in the respect of, in terms of, in view of, by way of").

sabbaso-by all aspect, in every way, totally [sabba+so].

sabbaso rāgo pahīyati. doso pahīyati. [pa<sup>v</sup> hā+ya+ti, passive voice structure]

[LT] Totally, to craving, being eradicated, to anger, being eradicated. **i.e.** Craving and anger have been eradicated totally. [passive voice sentence]

yoniso-by the right way of, rightly (adj) [yoni+so].

**Note:** Three meanings: (1) right and proper (2) species (3) genital organ.

Example:

Yoniso manasi karoto kusalā dharmā uppajjanti.

[LT] Rightly, in the mind, for (the person who) do, wholesome, dhamma, arise. **i.e.** The wholesome dharmas arise for the person who makes the right mental attitude.

**Note:** (1) This "**yoniso-manasi-kāra**" is a frequently used term as a compound-noun where all traces of case-ending are not erased. This kind of compound noun is called alutta-samāsa. The opposite word is "**ayoniso-manasi-kāra**" which means the wrong attitude. (2) karoto is a gacchanta-group noun in dative case singular. Similar word> karontassa.

dīghaso-in terms of length [dīgha+so].

Dīghaso dvādasā hatthā honti.

[LT] By length, twelve, feets, are. **i.e.** There are twelve feets by length.

oraso-in terms of measurement from this side [ora+so].

Oraso ekam yojanam hoti.

[LT] From this side, one, yojana-measure, is. **i.e.** It is one yojana-measure from this side.

ṭhānaso-by main reason [ṭhāna+so].

hetuso-by supporting reason [hetu+so].

Buddho ṭhānaso hetuso kammānam vipākam yathābhūtam pajānāti.

[LT] Buddha, by main reason, by supporting cause, of kamma, to the result, as it is, knows.

i.e. Buddha knows the result of kammas by main cause and by supporting cause as it is (truthfully).

**Note:** (1) yathābhūtam=as it is, truly, adv (2) pajānāti=knows. pa=specially√ ñā-to know+nā+ti. ākhyāta verb.

suttaso-in view of Sutta [sutta+so].

atthaso-in terms of meaning [attha+so].

byañjanaso-in terms of consonant [byañjana+so].

padaso-in terms of word [pada+so].

Example:

Tipiṭakadharo bhikkhu sabbam tipiṭakam suttaso byañjanaso padaso atthaso pajānāti.

[LT] Tipiṭaka-scholar, monk, to all, to three piṭaka-text, by sutta, by consonant, by word, by meaning, knows.

i.e. A tipiṭakadhara-scholar monk knows all tipiṭaka by sutta, by consonant, by word and by meaning.

### To-suffixed words

**To**-suffix expresses the ablative, the cause, the source, the locative, also as indicative.

Examples after sabbanāma-nouns:

sabbato-from all, [sabba+to].

sabbam sabbato sañjānāti.

[LT] To all thing, as a whole, knows well.

i.e. (A non-enlightened person) knows all things as a whole (coupled with wrong views).

Re: Mūla-pariyāya-Sutta, Mūlapaṇṇāsa Pāli text.

yato-since, starting when, at the time when, [ya+to].

yato'ham bhagini ariyāya jātiyā jāto. [yato'ham=yato+aham]

[LT] Since, I, sister, by noble, by birth, born.

i.e. Sister, since I was born by noble birth (I never killed any living being).

tato-from there, for that reason, at that time, then [ta+to].

(a) tato cuto amutra udapādim. [this word udapādi explained before]

[LT] From there, having died, in such and such life, appears, i.e. born.

i.e. Having died from that life, I was born in such and such life.

(b) tato nam anukampanti.

[LT] Therefore, to that person, sympathize.

i.e. Therefore, (deities) sympathize to that person.

(c) tato pañhāya puriso pāparā na karoti. puññām eva karoti.

[LT] From that time, starting, man, to evil deed, not, does. virtuous deed, only, does.

i.e. Starting from then, man does not do evil deed. (He) does only virtuous deed.

**Note:** (1) pañhāya=starting from. pañhā+tvā, **tvā** changed to **ya**. This verb serves as a conjunction and frequently found in the Pāli texts. (2) eva=only, a nipāta-particle.

ito-from this, here. [ima+to].

e.g. Ito purimāya disāya vanam atthi. tattha buddho viharati.

[LT] From here, in the east, in direction, forest, is. There, Buddha, lives.

i.e. Buddha lives in the forest (located) in the eastern direction from here.

etto, ato-from that.

e.g. etto, ato añam kāraṇam na vijjati.

[LT] From this, other, reason, not, is. i.e. There is no other reason from this.

Kuto-whence, from where, why.

Kuto tvam āgacchasi?

[LT] From where, you, come. i.e. Where do you come from?

#### **to-suffix, as indicative examples:**

aniccato-as impermanent (Here, to-suffix expresses indicative) [anicca+to].

dukkhato-as dukkha (Here, to-suffix expresses indicative) [dukkha+to].

anattato-as anatta (Here, to-suffix expresses indicative) [anatta+to].

suññato-as empty (Here, to-suffix expresses indicative) [suñña-emptiness+to].

Bhikkhu Sabbe saṅkhāre aniccato dukkhato anattato suññato passati.

[LT] Monk, to all, to conditioned things, as anicca, as dukkha, as anatta, as being empty, sees.

i.e. The monk sees all conditioned things as anicca, as dukkha, as anatta and as being empty (of me or mine).

#### **to-suffix, as ablative**

##### **Example after most common nouns:**

rājato-from king, for reasons of king, due to the king [rāja+to].

aggito-from fire [aggi+to], udakato-from water [udaka+to].

Rājato vā, aggito vā, udakato vā, corato vā bhogānam bhayam uppajjati.

[LT] From king, or, from fire, or, from water, or, from thief, or, of wealth, danger, arises.

i.e. The danger of wealths arises from the king, or from fire or from water or from thief.

ubhato-from both sides (to-suffix expresses the ablative) [ubha+to].

Buddho ubhato sujāto mātito ca pitito ca.

[LT] Buddha, from both sides, born well, from mother, also, from father, also.

i.e. Buddha was born well from both sides of mother and father.

**Note:** (1) sujāto=well born, su-well√+jana-to born+ta+si, a kita verb. The component consonant **n** of the root changed to **ā** by 585. (2) mātito=from mother side (3) pitito=from father side [See Sutta 209].

Dūrato-from distant direction, from far away [dūra+to].

Puriso dūrato imam vihāram āgacchati.

[LT] Man, from afar, to this, to temple, comes.

i.e. Man comes from afar to this temple.

gāmato-from the village [gāma+to].

Puriso gāmato āgacchati.

nagarato-from the city [nagara+to].

Bhikkhu nagarato vihāram paccāgacchati.

[LT] Monk, from city, to temple, returns.

i.e. Monk comes back to temple from the city.

**ekato**-together, as one, as a whole [eka+to].

Sabbe mayam ekato puññāni karissāma. Dhammam ca carissāma.

[LT] All, we, together, to meritorious deeds, will do, to dhamma, also, will listen.

i.e. We all will do meritorious deeds and will listen dhamma together.

### kita-verbs

(affixed with indeclinable suffixes)

**Note:** These are not nouns, but auxiliary *kita*-verbs, shown together here because these words are classified in *abyaya-group words* due to being appended with **tum**, **tave**, **tāye**, **tuye**, **tuna**, **tvāna**, **tvā** *abyaya*-suffixes. For detailed information, please refer to *kita*-verbs explained in a separate book.

**Four**, to-infinitive, purpose-expressive suffixes:

**tum**-suffixed verbs

**Karitum**-in order to do. [kara+i+tum].

Puriso kammam karitum vanam gacchati.

[LT] Man, to work, to do, to forest, goes. i.e. Man goes to forest to work.

**vasitum**-to live [vasa+i+tum].

Puriso idha vasitum icchatī.

[LT] Man, here, to live, wants.

i.e. Man wants to live here.

**labhitum**-to obtain [labha+i+tum].

Puriso dhanam labhitum kammam karoti.

[LT] Man, to wealth, to get, to work, does.

i.e. Man does work in order to get wealth.

**tave**-suffixed Verbs

**Kātave**-to do. [kara+tave].

Puriso kammam kātave vanam gacchati.

[LT] Man, to work, to do, to forest, goes. i.e. Man goes to forest to work.

**Note:** The root **kara** changed to **kā** per 595.

**Gantave**-to go. [gamu+tave].

Puriso vihāram gantave gāmato nikhamati.

[LT] Man, to temple, to go, from village, comes out.

i.e. Man comes out from village in order to go to the temple.

**Note:** The component consonant **m** of the root gamu changed to **n** per 596.

**tāye**-suffixed verb

**Dakkhitāye**-to see [dakkha+i+tāye].

Devatāyo buddham dakkhitāye rattiyam jetavanam āgacchanti.

[LT] Deities, to Buddha, to see, at night, to jeta-grove temple, come.  
**i.e.** Deities come to the temple at the night time in order to see Buddha.

**Jagghitāye**-to loudly laugh at. [jaggha+i+tāye].  
 Puriso itthīnam sammukhe jaggitāye icchatī.  
 [LT] Man, of women, in the presence, to loudly laugh, wants.  
**i.e.** Man wants to loudly laugh in front of women.

**Khāditāye**-to eat. [khāda+i+tāye].  
 Puriso pūvam khāditāye icchatī.  
 [LT] Man, to cake, to eat, wants.  
**i.e.** Man wants to eat the cake.

**tuye**-suffixed verbs  
**Hotuye**-to be [hū+tuye].  
 Naro rājā hotuye icchatī.  
 [LT] Man, the king, to be, wants.  
**i.e.** Man wants to be a king.

**Yācituye**-to request. [yāca+i+tuye].  
 Naro rājānam varam yācituye icchatī.  
 [LT] Man, to the king, to a reward, to request, wants.  
**i.e.** Man wants to request a reward to (from) the king.

**Jānituye**-to know. [ñā+nā+i+tuye, \*nā and tuye suffixes].  
 Bhikkhu dhammam jānituye icchatī.  
 [LT] Monk, to dhamma, to know, wants.  
**i.e.** Monk wants to know dhamma.

**Note:** These **tave**, **tāye** suffixed words are mostly found in the Pāli verses.

### Three Gerund-suffixes:

**tuna**-suffixed verbs  
**Kātuna**-having done [kara+tuna].  
 Naro puññam kātuna sukham labhatī.  
 [LT] Man, to meritorious deed, having done, to happiness, gets.  
**i.e.** Having done meritorious deed, man gets happiness.  
**Note:** The root **kara** changed to **kā** per 595.

**Gantuna**-having gone [gamu+tuna].  
 Naro vanam gantuna khettam kasati.  
 [LT] Man, to forest, having gone, to the field, plows.  
**i.e.** Having gone to the forest, man plows the field.  
**Note:** The component consonant **m** of the root gamu changed to **n** per 596.

**tvāna**-suffixed verbs  
**Karitvāna**-having done. [kara+i+tvāna].  
 Naro kammari karitvāna dhanam labhatī.  
 [LT] Man, to work, having done, to wealth, gets.  
**i.e.** Having done work, man gets wealth.

**Gantvāna**-having gone. [gamu+tvāna].

Naro geham gantvāna sayati.

[LT] Man, to home, having gone, sleeps.

i.e. Having gone to home, man sleeps.

**Note:** The component consonant **m** of the root gamu changed to **n** per 596.

**Sutvāna**-having heard. [su+tvāna].

Upāsako bhikkhuno dhammarām sutvāna pamodati.

[LT] Male-devotee, of monk, to dhamma, having heard, delights.

i.e. Male-devotee delights in dhamma of the monk after having heard it.

**tvā**-suffixed verbs

**Karitvā** [kara+i+tvā].

Naro kammarām karitvāna dhanarām labhati.

**Gantvā** [gamu+tvā].

Bhikkhu vihāram gantvā dhammarām carati.

[LT] Monk, to temple, having gone, to dhamma, practices.

i.e. Having gone to the temple, the monk practices dhamma.

**Note:** The component consonant **m** of the root gamu changed to **n** per 596.

**Sutvā** [su+tvā].

Upāsako bhikkhuno dhammarām sutvā pamodati.

[LT] Male-devotee, of monk, to dhamma, having heard, delights.

i.e. Male-devotee delights in dhamma of the monk after having heard it.

\* \* \* \* \*

## Concluding Verses

(These verses are composed by the author for the posterity)

(a) Vākyamālā'yam samattā, nāmapadehi samyutā,  
Subodheyyehi vākyehi, sotūnam hitakārakā.

वाक्यमालायं समता । नामपदेहि संयुता  
सुबोधेय्येहि वाक्येहि । सोतूनं हितकारका ॥

(b) Paccekapālisikkhāyo, padavākyatthasahitā,  
Suvibhattā suniddīṭṭhā, suviññeyyā ca sabbaso.

पच्चेकपाळिसिक्खायो । पदवाक्यत्थसहिता  
सुविभृता सुनिद्विष्टा । सुविभेय्या च सब्बसो ॥

(c) Pālisotujanā sabbe, saddhāpubbena cetasā  
Paricayam Punappunam, vākyamālam susaṅkhataṁ,  
Niruttipāragū hontu, Pālivākyesu kusalā.

पाठ्ठिसोतुजना सब्बे । सद्धापुब्बेन चेतसा  
परिचयं पुनर्प्पुनं । वाक्यमालं सुसङ्घतं  
निरुत्तिपारगू होन्तु । पाठ्ठिवाक्येसु कुसला ॥

[Translation] (a) This garland of sentences, relating to nouns, prepared with easy-to-understand-sentences, beneficial to the Pāli students, is complete.

(b) Each Pāli lesson has been prepared with word meaning, sentence meanings, well-explained, well-elaborated, understandable in all aspects.

(c) May all Pāli students be proficient in the Pāli grammar and Pāli sentences by repeatedly studying this well-prepared text of the garland of sentences with a spirit of dedication.

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### Grammatical Notes on the verses

These notes are provided for those with keen interest so that they can progress in the study of Pāli without much difficulty. Composing Pāli stanzas of various kinds is a big challenge and translating and understanding them is also challenging. The reasons for being so are very clear. The verses are differently structured and composed from the way plain sentences are written.

Before translating,

- (1) the verse needs to be smoothed out by re-arranging words into the normal sentence format.
- (2) One also needs to understand both the meaning, structure and syntactic relation of each word inside the verse such as being able to know what is the subject and its corresponding verb and so on based on the case-ending of words.

**Here is re-arrangement of verses into plain sentence:**

- (a) nāmapadehi samyutā, Subodheyyehi vākyehi samyutā, sotūnam hitakārakā  
ayam vākyamālā samattā.

[Vākyamālā'yaṁ=vākyamālā+ayam]. samyutā is syntactically related with two words ending in instrumental plural case, so shown two times. [subodheyyehi is a modifier word to vākyehi].

- (b) Paccekapālisikkhāyo padavākyatthasahitā. Suvibhattā. sunidditṭhā. sabbaso  
ca suviññeyyā.

[ This verse is so clear and simple in the way words are positioned and the meaning implied. Therefore, it does not need any re-arrangement of words except a minor change].

- (c) sabbe Pālisotujanā susaṅkhataṁ vākyamālam saddhāpubbena cetasā  
Punappunam Paricayam Niruttipāragū Pāli vākyesu kusalā hontu.

[paricayam=paricayantā, a gacchanta-group present participle noun serving the role of both adverb and adjective to sotujanā ending in the nominative plural].

This final verse c expresses an ardent and noble wish of the author for all learners of Pāli.

**Meanings of words and the explanation of grammatical points:**

#### **(a) Verse**

- (1) nāmapadehi=by noun words [nāma-noun+pada-word+hi, cn] (2) samyutā=relating to [sam\yuja+ta+si, a modifier kn to padamālā] (3) Subodeyyehi=easy to understand [su-easy\bodheyya-to know+hi. Bodheyya-budha+\nya, kita-noun] (4) vākyehi=with sentences, vāky-a-sentence+hi. vaca+\nya, kn (5) sotūnam=for the students, learners, [su+tu+nam, kn].
- (6) hitakārakā=which creates the benefit, beneficial, [hita\b kara+\nya+si, kn] (7) ayam=this [ima+si] (8) vākyamālā=the flower of sentences, an idiomatic expression, a compound noun, the last component word mālā is kaññā-group noun. So, the two modifier words samyutā and

hitakārakā have to end in nominative singular case, ā-ending because they modify two words ayam & vākyamālā (9) samattā-ends, complete [saṁ√ apa-to reach+ta+si, a kita-verb]. This final kita-verb also has to end in nominative singular case ā-ending as it is syntactically related to its feminine gender subject-word vākyamālā.

**Note:** The students may not at first understand the **rule of placing correct ending of words** in a sentence or in a verse until they gain substantial degree of grammatical knowledge, skill, familiarity and progress.

### (b) Verse

- (1) Paccekapāliśikkhāyo=each Pāli lessons, [pacceka-each+Pāli+sikkhā-lesson+yo, cn]
- (2) padavākyatthasahitā=being with word, sentence meaning. [pada+vākyā+attha-meaning + sahitā-being together, saha-together+i-to be+ta+yo, cn]
- (3) Suvibhattā=well-explained [su√vi√bhaja+ta+yo, kv].
- (4) sunidditīthā=well-elaborated in detail [su√ni√disa+ta+yo, kv].
- (5) sabbaso ca (easy words)
- (6) suviññeyyā=easy to know [su-easy√vi√ñā-to know+ñya+yo, kv].

### (c) Verse

- (1) sabbe (2) Pālisotujanā=Pāli students [Pāli+sotujana-student+yo, cn]
- (3) susaṅkhataṁ=well-prepared [su-well√ saṁ-well√ kara+ta+am, kn]
- (4) vākyamālām [vākyamālā+am, cn]
- (5) saddhāpubbena=faith or dedication-led [saddhā-faith, dedication+pubba-being preceded by, cn]
- (6) cetasā=with mind [ceta+nā].
- (7) Punappunam=again and again [puna-again+puna-again+am, adv, an extra p added, adv]
- (8) Paricayam=by studying [pari√ ci+anta+yo, adv, prp]
- (9) Niruttipāragū=grammar experts [nirutti-grammar+pāragū-experts, being proficient+yo, kn]
- (10) Pālivākyesu=in the Pāli sentences [pālivākyā+su, cn]
- (11) kusalā=skilled, [kusala+yo]
- (12) hontu=may be, āv.

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